Lutheran Observer

Unless with proofs of Holy Writ, or with manifest, clear and distinct principles and arguments, I am refuted and convinced, I can and will recant nothing.—Luther

In Essentials, Unity; in Non-Essentials, Liberty; in all Things, Charity

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Poetry

THE SHIPWRECK

BY GEORGE GORDON BYRON

'Twas twilight, and the sunless day went down
Over the waste of waters, like a veil,
Which, if withdrawn, would but disclose the frown
Of one whose hate is masked but to assail.
Thus to their hopeless eyes the night was shown,
And grimly darkled o'er the faces pale,
And the dim, desolate deep. Twelve days had Fear
Been their familiar; and now Death was near.

At half-past eight o'clock, booms, hen-coops, spars
And all things, for a chance, had been cast loose,
That still could keep afloat the struggling tars—
For yet they strove, although of no great use;
There was no light in heaven but a few stars.
The boats put off, o'ercrowded with their crews.
She gave a heel, and then a lurch to port;
And, going down head foremost—sank, in short.

Then rose from sea to sky the wild farewell;
Then shrieked the timid, and stood still the brave;
Then some leaped overboard with dreadful yell,
As eager to anticipate their grave;
And the sea yawned around her, like a hell;
And down she sucked with her the whirling wave,
Like one who grapples with his enemy,
And strives to strangle him before he die.

At first one universal shriek there rushed,
Louder than the loud ocean, like a crash
Of echoing thunder; and then all was hushed,
Save the wild wind, and the remorseless dash
Of billows. But at intervals there gushed,
Accompanied with a convulsive splash,
A solitary shriek—the bubbling cry
Of some strong swimmer in his agony.

—From "Don Juan."

LET ME BEGIN ANEW

BY ELLA HIGGINSON

Lord God, thou lettest the green things start
A new life every year:
Out of their sunken selves they rise,
Erect and sweet and clear.
Behold the lily's pure white leaves
Unfolding by each mere.

Hear the new golden flood of song
The lark pours forth to the blue!
Behold the strong, undaunted shoot
Pushing its brave front through
The fallen tree. Lord God, Lord God,
Let me begin anew!

Out of my own self let me rise;
For, God, if it can be
A newer, nobler growth may spring
From yon decaying tree,
Surely a strong, pure life may mount
Out of this life of me.

AN HIGHER EXCELLENCE

Peace hast thou witnessed! There exists
An higher than the warrior's excellence.
In war itself is no ultimate purpose;
The vast and sudden deeds of violence,
Adventures wild, and wonders of the moment,
These are not they, my son, that generate
The calm, the blissful, and the enduring mighty!

—Schiller (tr. by Coleridge).

Contributions

AT THE HEART'S DOOR

BY DELTA

Toward God and its spiritual interests, the heart in its natural state is a closed door. Its hinges are encrusted with selfishness and sin, and the door refuses to turn back. The cobwebs of sinful neglect and of unbelief have accumulated across the entrance to the soul. The door's not only unlatched, but locked and barred.

Christ now seeks to enter through his preached Word. Every sermon and gospel invitation is a distinct knock of the divine Man at the heart's door. The Word is called a hammer to break the stony soul into contrition for sin. It is a sharp blade "piercing even to the dividing asunder of soul and spirit, and it is a discerner of the thoughts and intents of the heart."

The Word proving ineffectual, recourse is then had to the rod. God in his providences is seen seeking to bring men to himself. The property swept away, or one as dear as one's own life removed from earth, is no mere accident; it is God loudly calling us to a better life. Christ's gentle rapping at the first through his word, proceeds to loudness and impetuosity while he knocks through God's providential dealings with us. Are we still unheeding? Is the soul hard and unyielding amid it all? Beware lest one be wholly given over as utterly beyond reclamation!

Christ's knock is heard when the Spirit whispers: "You ought to be a child of God—ought to give up the world and its selfish seekings of the lower gratifications." "Almost thou persuadest me to be a Christian," was Christ's influence still unheeded by a great one of earth whom Paul sought to help by his gospel.

For years one may have heard the voice. Think you for this reason it will always sound its warning? Do not so presume. God says, "My Spirit will not always strive with men." A point will eventually, inevitably be reached where the knock will cease.

Christ stands at the door. How he does desire to enter! He believes in our immortal possibilities. Said Angelo, "There's an angel sleeping in that uncouth stone," as the marble lay by the wayside. The soul is covered with sin's filth, but at Christ's magical touch it may yet blossom into untold beauty and purity.

If Jesus enter, the heart itself must unbolt the door. Christ respects our wills. Sometimes, from lack of attention, persons may be turned away whom we really desire shall come in. So engrossed with worldly care, how we shall regret at last that we did not hear the Blessed One when he came and knocked at our heart's door! Our ears, may they be attuned to hear the "still small voice"!

One may utterly refuse to open to the divine Guest, but no other friend is treated so ill. If he were, pray, how long would he remain friend? Christ will not batter down the door. The domain within unquestionably is our own. Though but latched and not locked, the door will never be darkened by the divine Presence

unless opened freely. The responsibility of choice is clearly with us.

Will not my precious reader to-day, if he has not done so before, for this "Pilgrim strange and kingly," standing as he does indeed just outside the door where the vines lovingly twine themselves about the columns, shove back the bars and bid him, "whose right it is to reign," to enter and possess him wholly?

"Knocking, knocking. What! still there?
Yes, the pierced Hand still knocketh;
And beneath the crowned hair
Beam the patient eyes so tender
Of the Savior, waiting there!"

Brooklyn, N. Y.

THE ENGLISH TEXT OF THE APOSTLES' CREED

III

On Certain Constructions in Article III

BY PROF. S. G. HEFELBOWER, PH. D., D. D.

There are some other questions concerning the English text of the third article of the Apostolicum that it would be well to consider. It will repay us to study our creed, even if we are left with puzzles on our hands. "I believe in God, the Father Almighty . . . and in Jesus Christ . . . and in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and life everlasting." Should we consider "in" as understood with each clause after "the Holy Ghost," and probably omitted to avoid awkward and monotonous repetition? Do we believe in the Holy Catholic Church; do we believe *in* the communion of saints? Or is our belief in the Triune God different from the belief that accepts these biblically-grounded doctrines as true?

The problem, as thus stated, should be approached from two sides, from the textual and historical and from the theological.

Strictly speaking, in the first four centuries, the Apostles' Creed was in reality a type of creed that sprang up in the Church. It did not come into existence as a finished symbol of faith, as did the Nicean; there was considerable variation in the number and form of articles. The earliest quotation of the Apostles' Creed in its final form is from about 730; it probably had been in that form for some time before that.

Turning to the final texts, we find that both the Latin and the Greek texts repeat the verb, "I believe," at the beginning of the third article. It is absent at the beginning of the second article, probably for literary reasons. It is followed by "in" and "eis," respectively, with the accusative. Then the remaining doctrinal statements of the third article are in the accusative without a preposition. Are they after the preposition, understood but not expressed, or are they the subjects of the verb "to be" in the infinitive, also understood? The text does not indicate which construction is to be supplied. It is not likely that they are governed by "I believe," for then they would be in another case, the dative after a verb of believing. So far as I can learn with limited facilities, this construction is uniform in both Latin and Greek, with the exception of the Greek texts used at Jerusalem and Antioch, which date from about 350. This would indicate that the construction of this article of the Creed was settled early and remained uniform.

(When the Nicean Creed of 325 was revised by the Council of Constantinople in 381, the Latin text agreed with the creedal development of the West; "in" does not appear after "the Holy Ghost." But it is in the Greek before "Holy Catholic Church," probably influenced by the form which prevailed at Jerusalem under Cyril. This revised form of 381 is the Nicean Creed in our hymnals. Our English version runs: "I believe one Holy Catholic Church." That is just what Luther refused to believe, for *Councils have erred.* The text that we use is rather awkward for Protestants; it would suit Rome well.)

Now concerning the grammatical construction of this portion of the Apostles' Creed. It is possible that the Latin "in" or the Greek "eis," meaning "in" in English, should be understood with each clause after "Holy Ghost." But these clauses can be construed just as well by supplying the infinitive of the verb "to be," the Latin "esse," or the Greek "einai," and considering them the subjects of the infinitive in the accusative case. This was done in the Bangor Antiphony in Ireland about 680, which has *sanctam esse ecclesiam catholicam.* The sense would then be: I believe in the Holy Ghost, and that there is a Holy Catholic Church, that there is the communion of saints, etc. It would express belief that these things actually exist, that these doctrinal statements are true. It would suggest that this sort of belief is different from the belief in the Triune God.

This would be in harmony with the mediæval distinction which recognized three kinds of faith. I believe that God is (Credo Deum), I believe God, that is, I account God trustworthy (Credo Deo), and I believe in God (Credo in Deum). The first and second kinds of faith, they said, are possible for devils, hence they tremble; the last constituted the personal religious relation to God which meant salvation.

We conclude that on textual and on historical grounds it is probable that the early Church intended to make a distinction between the faith that lays hold on God and the faith that accepts those supporting doctrines in the third article of the Creed.

Turning to the other approach to our problem: Is it theologically correct to say that we accept the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting, with the same kind of belief with which we accept God, the Father, Son and Holy Ghost? Is the faith that lays hold of God the same as the faith that accepts doctrines involved in or connected with that relation?

One of the fundamental characteristics of the faith that lays hold on God, of the faith that constitutes religion, is that it is personal. It is a life-transforming relation between the finite person man and the infinite person God. There is present the relation of fellowship, which is through and through personal, "in that mystery of mysteries where God in man is one with man in God." Mysticism, you say? Yes, but it is the spirit, and almost the very words of our greatest religious geniuses, including Luther.

This personal element is not present in the faith that accepts the truths of God's revelation, such as those which follow "the Holy Ghost" in the third article of the Creed. They are vital parts of the Christian system of truth which we have on the authority of God's word, and they have significance in terms of Christian life; but believing them is not a relation of person to person.

The distinction between belief in the Triune God and the belief that accepts the truths of the Christian system of faith is well grounded theologically; and it is probable that the original texts of the Apostles' Creed intended to make this distinction. It is to be regretted that our English text does not recognize it.

Topeka, Kansas.

—There is an idea abroad among moral people that they should make their neighbors good. One person I have to make good, myself; but my duty to my neighbor is much more nearly expressed by saying that I have to make him happy, if I may. — Robert Louis Stevenson.

"PROFESSORS IN THEOLOGICAL SEMINARIES SHOULD BE DELEGATES TO THE GENERAL SYNOD"

BY REV. HENRY C. ROEHNER

The opinion of the large majority of the delegates, both clerical and lay, in the conventions of the district synods, is that the highest interests, the general welfare and steadily increasing progress of our Church call for the election of their most representative men as delegates to the General Synod. Accordingly, each biennium the properly authorized bodies, in the exercise of their free rights and of their best judgments, have elected, together with others, professors of our theological seminaries as delegates to represent them in the conventions of the General Synod. They have continued to do this year after year, leading us to conclude that they have been well satisfied with the work of their professor-representatives, and we are sure the synods will continue so to do.

However, a pen has been taken in hand by the Rev. Dr. Sylvanus Stall in a recent issue of the LUTHERAN OBSERVER to cry aloud in alarm at the havoc which the professors have wrought in the conventions of the General Synod. We presume there were as many as six or eight professors, possibly, among the 280 delegates of the last convention! He fears the great influence which the few professors wield, and would protect and save the General Synod from it by excluding them. In this suggestion the professors at least should feel highly complimented, as an acknowledgment of their abilities.

But it is for that very reason of influence's sake that the district synods elect the professors as delegates. The synods know their men, and they know the influence and ability have been, and will be, used for the truest and highest welfare of the Church. The synods believe that the highest interests of the Church are furthered by having such representative and able men in the General Synod.

It does sound strange that anyone should arise and raise objection because of the strength and the ability of men. It has always seemed to us the aim should be not to see how few of the strongest and ablest men we could send to our General Synod, but how many.

We were appointed to report the proceedings of the last convention of the General Synod, and hence were in close attendance at the sessions, carefully taking note of the proceedings, and making a record of each discussion and action. Because of these observations, we thought it perhaps not out of place to say something about this particular matter concerning which Dr. Stall has written.

When we recall the whole-souled labors, the wise words, the good judgment, the constructive and progressive policies advocated by these "much-to-be-feared" professors, and the evident favor with which their suggestions were received by the General Synod, we confess we were astonished to read the jeremiad of Dr. Stall. We are frank to confess that the first thought which flashed into mind was, "Evidently the actions so unanimously adopted by the General Synod did not meet with his favor."

But we know that was uncharitable, and we read the article again, and felt that he was sincere. And to think that the General Synod on the first ballot elected one of those professors—whom this Doctor, fearing for the General Synod, says the General Synod would be better without—president! And, horrors! so little does the General Synod know what is for its good, that the delegates, with the secular papers joining the chorus, were congratulating themselves on having such a capable, competent and fair presiding officer, who expedited business so excellently!

The article of Dr. Stall, it seems to us, does not reflect disparagingly upon the professors, but upon the other members of the General Synod. Apparently the good Doctor has fears about the delegates of the General Synod being able to take care of themselves, that they must carefully be safeguarded from any persons of more than ordinary abilities. He fears, apparently, that six or eight men can hoodwink and lead the other 275 men or so like sheep to the slaughter. The General Synod is not composed of a lot of school-boys who can be hip-hip-hurrahed into any fool thing or be led around by the nose. They are men. They are fully competent to take care of themselves. They cannot be led save that the leader convince them; and if they are convinced, then thanks be to the one who has led to what they are convinced by the truth is wise and right.

If the men of the General Synod are so weak and so lacking in ability as to be able to be led with a ring in the nose, then surely it would not be safe to let them go unled; but if they are fully able to take care of themselves, as they are, and not be stampeded, then the more men of ability, strength and foresight, the better to assist in planning that which is wise and best for the Church.

We submit, further, if the professors of the seminaries are not proper persons to be delegates in the General Synod on the ground that, as Dr. Stall puts it, "pretty much all questions which are primary in their relation to the efficiency, development and progress of the Church," etc., are prone to be crowded out by them for indifferent and more or less picayune matters, then we submit, the professors have no business in our theological seminaries either.

To think of debarring them from the conventions of the General Synod and still having them in the seminaries training men for the ministry of the Church! If you do not want them in the meetings of the General Synod because their presence is, according to Dr. Stall, detrimental to the peace, welfare and prosperity of the Church, then by all means get them out of the training schools of the Church, where apparently, according to the idea advanced in the article, the young men would be unfitted instead of fitted for the Church's work. This, of course, is absurd.

We confess that we are surprised to note that Dr. Stall, who has given so many years of his life to business, should have overlooked one of the principles of business efficiency, when he would bar the professors from the general counseling and planning of the Church. The professor in the seminary is much like the sales manager of a business firm. He prepares the men to "push the goods." Would a corporation dream of calling its selling force together for counsel and plans for carrying on and increasing its sales, and let the sales manager who had trained the salesmen out of the meeting?

If it were true, which it is not, that the professors are out of touch with the vital things of the Church, then sound, efficient business sense would be to get them in touch by bringing them into the general meeting. But to speak of them as being out of touch would be a fit contribution for "Puck" or "Judge," but not for a serious magazine or paper.

If the professors of our seminaries are detrimental to the welfare of the Church as the Church's welfare is determined in the conventions of the General Synod, then perhaps it would be better to do away with the seminaries and not let our young men come under the influence of these professors who are so much to be "feared."

Dr. Stall further says, "They (the professors) stand so remote from pretty much all the questions which to the pastors are of utmost importance," etc. Is that so? That certainly is news! But let us see. Have not nearly all of our professors in the seminaries been active, successful pastors? Have not many of them spent years in the active ministry? They have had the experiences of successful ministry in churches

as pastors. They are not novices and men who speak concerning things they do not know. Are they not members of churches? Think you they take no active interest in the work of the Church? The fact is, they have the advantage of the sweep of the whole horizon, while the view of the pastor frequently is more or less circumscribed. They know the history of the Church as few pastors do. They keep abreast of the movements of the whole Church of to-day. Their positions require that they study not only individual acts and events, but that they lay bare and analyze the fundamental, underlying principles of church life.

The cry for the practical is all right, but we have noted in many quarters that that cry comes from the counting-room. The cry for the practical in these days does not bear any too good a reputation. It has been traced frequently to the camp of those who lay little stress on doctrine. "It doesn't make any difference what you believe—get busy! What you do is what counts." It has an alluring voice, that voice of the so-called practical; but the Presbyterians, the Methodists, the Baptists in many quarters have awakened out of the hypnotic state into which certain modernists, social-service advocates and legalistic reformers put them to find that evangelical foundations were being undermined. "Practicalness," as some men use it, means looseness in evangelical doctrine. Against any such thing, of course, our Lutheran professors set their faces and lift their voices.

Principles are fundamental, and principles, doctrines, are underneath all of the Church's activities. They are fundamental and first. The vital interests of the Church are her true evangelical doctrines. The doctrines of Christ are the prominent matters in every book of the New Testament. And when Dr. Stall, inferentially at least, writes lightly of them when alluding to the professors' zeal for doctrine, we fear he stresses the so-called practical as the business world talks of it, more than the most practical thing in all the world—right doctrine. And we fear he has lost touch with the pastors, too, when he speaks of the professors being interested "in some questions which the pastors are not so much interested in," inferentially referring to matters of faith and doctrine. The pastors of the Lutheran Church are most deeply and growingly so interested in matters of faith and doctrine, for they realize that a true faith, true principles and conceptions, are fundamental. The Church needs the professors in her highest counsels to help her keep first things first, and to see that the rudder is always set in the right direction. Every so-called practical question needs to be carefully scrutinized to see that it lines up with the true faith, or the Church will be led astray.

If our Church has suffered from the professors being in her highest counsels, then the splendid, progressive, growing, successful Church of the General Synod would be in a position to "suffer" some more if that "suffering" continues to mean a continuance of the development, growth and success that we have had.

And the overwhelming majority, we believe, of pastors and laymen in the General Synod feel our development and success have been due, at least largely, to the wise counsel, progressive and conservative zeal, and active efforts and labors of the professors whom the synods have delighted to send to the General Synod.

Far from thinking of shutting the doors of the General Synod in the faces of those who have labored and given their lives' services and devotions to the Lutheran Church, first as pastors and then as teachers, there is a growing number of pastors and laymen who feel that the professors in the theological seminaries should be sent to the General Synod each convention for the value of their experience, ability and wise judgment in the sessions, and for the reflex benefit which comes to the pastors-to-be in the seminaries, by the professors being in active, personal touch with the deliberations and with the pastors and laymen from all over the country, which the conventions of the General Synod afford them.

Grand Rapids, Mich.

SOME GLIMPSES OF HEAVEN

BY THEODORE L. CUYLER, D. D.

There are but few things that have been revealed to us in the Bible about heaven. God's Book devotes a great many pages to the rules for right living in this world, even though our sojourn here is so short. Its aim is to show us the way to heaven; but only a few sentences are devoted to the description of the eternal home of God's people. The Bible says enough to pique our curiosity, to excite speculation, to sharpen a spiritual appetite, but not enough to lift the sublime mystery which overhangs it. A few things are made quite clear to us.

In the first place, it is not merely a condition; it is a locality. It is distinctly bounded, or else such words as "walls" and "gates" would be a fantasy. Having no need of sun or moon or stars, "the Lamb is the lamp thereof." There is something beautifully suggestive in the many-sidedness of heaven, with gates of entrance from every point of the compass. This emphasizes the catholicity of the "many mansions" into which all the redeemed shall enter, from all regions of the globe, and from every denomination of Christendom. All shall come in through Jesus Christ, yet by many gateways. The variety of "fruits" on the trees of life would seem to point towards the idea of satisfying every taste and aspiration of Christ's innumerable household. Having no gross bodies that require food, we shall hunger no more, neither thirst any more. The aspirations shall be for larger knowledge — to become greater, wiser, nobler, to become filled more and more with God — forever "reaching forth unto the things that are before."

Heaven assuredly is to be a home, and its occupants one vast household of love. No one will be lonesome, or complain of the lack of congenial society. Shall we know each other there? Most assuredly we shall; for God's word never hints that our identity shall be destroyed by the process called death. We shall be the same persons, even if the external conditions become different, when the natural body becomes a spiritual body. In the parable of the rich man and Lazarus, the wretched sufferer is described as recognizing Abraham in the abode of the blessed. Would our Lord have given his sanction to an utter fiction? If Abraham so preserved his identity as to be recognized and to be addressed by name, why not every other inhabitant of our Father's house? Paul expected to depart and to be with Christ, and still to be Paul after he arrived there. With what delight he expects also to greet his spiritual children in glory! The veteran soul-winner exclaims: "What is our joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" This would be solemn nonsense if Paul did not hope to recognize his Thessalonian converts in heaven.

When Cyneas, the ambassador of Pyrrhus, returned from his visit to Rome in the days of her glory, he reported to his sovereign that he had seen a "commonwealth of kings." So will it be in heaven, where every heir of redeeming grace will be as a king and priest unto God; and divine adoption shall make every one a member of the royal family. What a comfort that we will never be obliged to pull up our tent-poles in quest of a pleasanter residence. Heaven will have no "moving day." No humble child of toil will be tortured any longer about the scanty means to pay rent,

or tremble at the sight of an exacting landlord. When you and I have packed up at the tap of death's signal bell, and set out on our last journey, there will be a delightful permanence in those words, "forever with the Lord."

One of the best evidences of the entirely sanctified condition of Christians in that world will be that God can trust us there with complete happiness and unalloyed prosperity. I never met with a Christian in this world who could be; even Paul needed a thorn in the flesh to prick his pride and keep him humble. There is not one of us whose religion might not soon decay if exposed to the blazing heat of a constant sunshine. We require continual chastisements and settings-down and settings-back, and frequent trials of head-winds and storm. Nothing would ruin us sooner than to be allowed always to have our own way. But in heaven it seems likely that we can bear to be perpetually healthy, perpetually prosperous, perpetually happy, without the need of watchfulness or the fear of falling.

Happy is that follower of Christ whose life-work is kept up so steadily to the line that he is ready to leave it at a moment's notice. The leagues to that world of rest—where the holiest activities are restful—are few and short. Happy is he who, amid the busiest service of his Master and his fellowmen, is always listening for the footfalls this side of the golden gate and for the voice of invitation to hasten home! A true life is just a tarrying in the earthly tent for Christ until we go into the mansions with Christ. "I hope your master has gone to heaven," said some one to a Southern slave in the old-time days of slavery. "I'se afraid he has not gone dare," replied Ben; "for I nebber heard him speak of dat. When he go to de North, or to de Virginny Springs, he always be gettin' ready for weeks. I neber see him gettin' ready for goin' to heaven." That simple negro's words have a weight of wisdom and solemn admonition to us all. For let us be sure that no one of us will get even a glimpse of heaven's glory or a taste of its joys unless we are ready for it by a life of obedience to Jesus Christ. There may be many who will knock at the gate and cry, "Lord, open to us," and find too late that they have shut that gate against themselves.

WHY I ACCEPTED THE CALL TO WOOSTER

BY J. CAMPBELL WHITE

To prevent, so far as possible, any misunderstanding of my decision to accept the call to the presidency of the College of Wooster, in view of the wonderful influence and opportunity of the Laymen's Missionary Movement, is my apology for venturing to give some reasons for the decision:

1. The first and great question in every such step must be: Lord, what wilt thou have me to do? The only answer that I have been able to get to this question—and the answer has come in many forms—has been to go. Into these manifold ways in which the will of God may be communicated to the human spirit, I shall not go here. Suffice it to say, that there was a moral necessity that I could not evade, to accept the call. I mention it first in order that I may pass on at once to some other considerations that may help to explain my action.

2. I believe that the Laymen's Missionary Movement has only begun to realize its possibilities, great and wonderful though its progress and results have already been. As a volunteer worker, I hope to be able to do some things that perhaps I could not do so well even as an employed officer. It is well understood by all concerned that my relation to the National Missionary Campaign this winter remains practically unchanged. I intend to be present at as many conventions as anyone else will attend, and assist in every possible way in what I expect to be the most remarkable series of religious conventions ever yet held.

3. I am not changing or lessening my central missionary purpose in any way by accepting this new responsibility. The only field is the world. And the Great Commission is the only commission. If these are the organizing principles of one's life, he can carry them out in any position. And it may be that in the new circumstances I can voice these convictions quite as effectively as in the old.

4. In solving the missionary problem, the most important single factor is the missionary himself. Many men now on the field feel that they have not had proper preparation for their work. The same is true of many if not most of the pastors and other leaders at home. The place to remedy these weaknesses is in the college. Already Wooster is training more Christian leaders than any other Presbyterian college in America, and she is capable of doing vastly more. We hope to be able to improve the quality of Christian leaders, not only for the ministry and mission fields, but for every calling in life.

5. Fundamental to all this is a better method and a larger amount of Bible study by college students. By common consent, the Bible is the highest standard of English literature. For all the real business of living, no other book can compare with it in practical importance. No one ought to graduate from a Christian college without a fair knowledge of the Bible as a whole, a thorough mastery of selected books, a method of study that can be followed for the rest of one's life, and the ability to teach the Bible interestingly and profitably to others. There is as much mental discipline in thorough Bible study as in the mastery of any other text-book, and no other book can begin to furnish the moral and spiritual illumination and inspiration that the Bible contains. To discover and illustrate the proper place of the Bible in higher education is therefore one of the ambitions of the trustees and the administration at Wooster.

6. For twenty-five years I have been engaged in touching large numbers of people. And it is a privilege in which anyone may properly rejoice. And I am not giving up the expectation of still reaching large numbers as a part of my work. But I am glad now to have the opportunity of a much longer and deeper influence on the lives of a limited number of leaders, who in turn are to have vast opportunity in the world. Christ spent much of his time with a few men, who were to catch his spirit and reproduce his life. "Character is caught, not taught," and it is communicated by contact.

7. In no section of the United States or Canada have we yet developed a satisfactory object-lesson of how to enlist the laymen of all the churches in the steady work of propagating Christianity. One of my hopes in taking up the work in Ohio is that there may be worked out there some advance experiments in calling out the enormous reserve force in the laymen of the Church.

Time alone can reveal how far these hopes can be realized. But my faith in God includes the conviction that he puts upon his workers increasing responsibility as they are able to bear it. And I cannot doubt that he is now asking me to enter into the largest work for the whole kingdom that I have ever undertaken.

—Men count as almost nothing the virtues of the heart, and idolize the gifts of the body or intellect. The man who coolly, and with no idea that he is offending modesty, says that he is kind-hearted, constant, faithful, sincere, fair, grateful, would not dare to say that he is quick and clever, that he has fine teeth and a delicate skin.—La Bruyere.

SOUTHERN RAMBLES

Provincialism and Prohibition

BY REV. J. F. F. KAYHOE, LL. B.

Sometimes the "Rambler" wonders if a certain class of "wise men" think we are still engaged in the "war of the sixties." They seem not to have learned that Peabody College for Teachers is now in summer session and that it is coöperating with Vanderbilt University and the American Interchurch College for Religious and Social Workers in "Teaching Teachers"—more than a thousand of them—from all over the sixteen Southern States. Those who suppose we are yet back in "war times," should have heard Dr. Charles W. Danby, formerly president of the University of Tennessee, but now president of the University of Cincinnati, tell the Peabody auditors how the provincialism of fifty, yes, even of twenty-five, years ago has given place to the real provincialism of the South: that of a firm adherence to the democracy that gives every girl and boy an opportunity for an education destined to hark back to the days when the South produced George Washington and Patrick Henry, who are now represented by such real men as President Wilson, a Southern product. Many of the lectures in either of the three institutions are open to the general public, thus affording all an opportunity for an up-to-date, liberal education, right here at the "gateway of the South," as to things religious and educational.

The "shrewd Yankee" yet plays at tricks hereabouts—be he a representative of "bloated capital," "the king of hoboes," or only "yous poo' ole color'd auntie." Somebody must be hard pressed in the "liquor camp," if the claims of a booklet bearing the imprint of the Burr Printing House, New York, is genuine. Rev. Dr. E. A. Wassen, rector of St. Stephen's Episcopal church, Newark, N. J., is set to teaching greenies like your Rambler: "Thus, if wine is right, beer is." If so, this is supposed to apply to other alcoholics. Prohibition and total abstinence are almost, if not altogether, crimes in the eyes of this scholar. New Jersey, "the wettest state in the Union," has the fewest divorces—if South Carolina (not granting divorces) is omitted in the count.

A Civil War veteran is likewise troubled with "You Preachers," and proceeds to admonish Rambler, who promptly asks as to his vested interest in or thirst for the flowing bowl. Then the veteran turns the subject by averring that "tobacco is worse than alcohol," and sets us to studying if every drinker is a tobacco-user, be it male or female, "a respectable or otherwise."

A leaflet, bearing the postmark "Cincinnati, Ohio," now lies on our desk, with a view of acquainting us with the fact (?) that "The Prohibition Movement and the Country Church" need our attention. In the leaflet, a "Frederick E. J. Lloyd, D. D., LL. D.," tells us that the prohibition agitation is responsible for the decline of the country churches of Ohio! It is "plain to me that the country church has to choose between prohibition and Christianity." Strange to say, the men sent out by the churches to study the decline are a unit as to the said decline being due to the landlord moving to town, and the tenant doing the farming naturally is not interested much in communal welfare, be it social, civil, economic, educational, or religious.

What is the standpoint of Dr. Lloyd from which he views things? He apparently sees the things that enraged some enough to tear down the recent Chicago Board of Trade Christian Endeavor decorations when "A Saloonless Nation by 1920" stared them in the face. Possibly a late "special from Louisville," appearing in our local dailies of July 13, may hint at the "African in the wood-pile." We read:

"At a meeting of the Kentucky Distillers' Association held here to-day, an address to the citizens of the State was adopted, declaring that the distilleries and allied property threatened by prohibition amount to $70,000,000, and expressing the opinion that the county-unit law should be accepted as final. The association adopted resolutions to the effect that, 'Whereas the distilling business in Kentucky is threatened with annihilation by the political campaign, which may result in state-wide prohibition of the manufacture as well as the sale of liquors, the distillers pledge themselves to support the county-unit law, protest against the charge that the liquor interests want to control politics, and appeal to the voters not to make nominations that will bring prohibition.'"

Ahem! We remark: Louisville is the home of the "Courier-Journal," whose veteran editor sometimes writes that "prohibition don't prohibit." Oh, yes, it was there that the preachers were asked by the Model License League, an organization of liquor dealers, with headquarters in Cincinnati, to start an "Anti-Tippling Society." To which the preachers responded: "As you have the business and the buyers of liquor under your control, you are in position best to inaugurate such a society yourselves."

Evidently the editor of the "Courier-Journal" is not far wrong when he declares, "A man can make himself believe just what he wants to believe." More than likely the Nashville city officials find the liquor boss a hard master. A change in supposed public opinion that elected — at least counted in — the said officials, by the fate that sometimes overtakes the politician, find themselves forced to send their liquor friends to prison. But, just to think, these self-same officials are asked by the Chancery Court to show cause why they should not vacate their offices because of mismanagement of the city's civil affairs! Thus the city is in a condition unheard of in American history, except in the case of this very city in the Reconstruction days following our Civil War.

Verily, the city bosses are having a time with compromised evils. Surely, "He . . . is better . . . that ruleth his spirit than he that taketh a city."

Nashville, Tenn.

A WASHINGTON WOMAN'S LETTER FROM CHAUTAUQUA, N. Y.

Warden Osborne's

talk is, after three days, yet the chief theme of conversation. When he said, "I do not believe in capital punishment," he was greatly cheered by nearly all that vast throng. But one woman piped up, "How about an eye for an eye, etc.?" "Oh, that is a restrictive measure; before that a man who was hurt was apt to take life, but the law began to restrict so as to save life." He added: "If there is any person here who believes in capital punishment, if he comes to Sing Sing he will be permitted to see an execution. If I could just once get the governor of New Jersey to witness an execution it would end legalized murder forever in this state. I can see from my quarters that part of the institution, where 35 men are now fattening for electrocution. If ever I had any doubt as to its being a sin against God and humanity to take human life, I was cured when, two weeks ago, I spent the night in Auburn prison with a boy only twenty-one years old who was to be executed early the next morning. I had promised, if I could not get his sentence commuted, I would stay by him to the last. He made his peace with God, then at break of day, when the sheriff came, we shook hands, and, as he saw my deep emotion, he said: 'Oh, now, Warden, we must be brave.' Think of his telling me to be brave! No, I don't believe we dare, as sinful men, violate God's command, 'Thou shalt not kill.' That has gripped our hearts and imaginations ever since."

Just think how Jesus filled full or completed that restriction, "An eye for an eye," but I say, "Love your enemies." It has been said, "Thou shalt not commit adultery," but Jesus makes a lustful thought break the law. Then how he settled the divorce matter forever!

He said: "Moses obliged a man to give a bill of divorcement. Before Moses, a man could say, 'Go,' and the woman was banished. Now Moses made a man go through a legal process, which left the woman at least an honorable name and legitimatized her children. But Jesus comes in with this, I say: 'No divorce except for the great sin which annuls marriage." Jesus completed, fulfilled the law. Jesus completed the old and began the new law of love, brotherhood, honesty, purity and integrity of life in all lines. Our wonderful, beautiful, satisfying Savior!

"The spiritual development of the Old Testament was a constantly enlarging process; so the principles of Jesus are steadily enlarged by the Holy Spirit, so that the nineteenth century saw the lottery, duelling and slavery abolished; as the twentieth century will end the great wars of the world, will end alcoholic drinks and brothels in all civilized nations, the last two not for righteousness, but for hygiene, longevity and efficiency reasons."

Lutheran Headquarters

at Chautauqua, N. Y., is really the home of Rev. I. O. and Mrs. Baker, of Washington, D. C. They have a large house and rent rooms at very reasonable rates, but they set aside their parlor for the services of every Wednesday, from 7 to 8 p. m., and on Sundays, from 10 to 11 a. m., when each denomination convenes in its own headquarters

The Lutherans have purchased a property, but payments are made slowly. The two small houses should rent for enough to pay the interest. Payments should be completed, and a good house for returned missionaries and students, with chapel room, should be managed by Lutherans of Pennsylvania, New York and Ohio, who have many representatives on the ground. In the meantime we are grateful to Dr. and Mrs. Baker for their great hospitality. We have had seven Lutheran pastors on the ground since the opening. At present Prof. Brown, of Muhlenberg College; Rev. Rupp, of Dunkirk, N. Y., and Rev. H. M. Wiesecke (Prussian Union), of Hamburg, N. Y., conduct the services. The parlors are full at every service. I have spoken three times of the Inner Mission work the Synod churches are starting, and of the Gospel Mission, of Washington, D. C.

Expenses at Chautauqua are less than at Northfield or Ocean Grove. Board and room need not exceed $10 per week, and can be had for less. But the wealthy people stop at the hotel at $3 per day. There are not so many people as usual at Chautauqua this season. There are from forty to fifty exercises each day, counting classes, lectures, concerts, readings, etc., so whatever one's bent, he can find a group to suit him. Teachers, preachers and leaders study hard to help the dear home people who have neither time nor opportunity to get the latest theories in arts, sciences and religion, yet desire to keep up with the procession.

"The Old Order Changeth,"

was the subject of a good address given in the Amphitheater by Superintendent W. M. Davidson, of Pittsburgh, Pa. He gave a good résumé of the history of education since the middle of the nineteenth century. Then, in closing, he said:

"Educators talked for centuries about training the head. That has been extended to the training of the hand, and finally the training of the heart. But it is only within the grasp of a decade and a half that educators, teachers and parents have come to a realization of this.

"We have been looking to the Old World for some ideals and ideas. We have been looking for a message from the countries of Europe. When Emperor Frederick William asked Von Moltke and Bismarck how Germany could better her place in the commercial world (she stood fourth), those great men said, 'Call the teachers of the country together.' This was done, and that great body said that industrial training was the way. As a result of the German children learning to use their hands as well as their heads, that country went to the top of the list in the commercial relations of the world. Every nation has made its contribution to civilization in education. I care not if Russia rise to the highest pinnacle in the military world to fall forever to ruin, she will ever live in her Tolstoi. The same may be said of England with her Shakespeare and Gladstone, France with her Hugo, and Italy with her Savonarola, for they have all contributed to the leadership. In this nation, whether we rise or fall, the name of Lincoln will stand forever. The public schools must be used in the solving of all the problems of American life. We must make for industrial efficiency and must combine the cultural and practical. We must have the Three R's and everything else. Music, for example, must reach out and reach every adult in the community as well as the children in the school.

"The public school of to-day also has a great health program to carry on in the community. There is the department of hygiene to study the public health and not only make medical inspection in the schools, but also make medical examination. This is resulting in larger efficiency and larger ability. The teacher must be in good physical condition to carry on her duties. Then there are some children who are sick of mind as well as body. The department of hygiene cares for such in order to give each the greatest possible chance.

"I am in hearty sympathy with the idea which has been presented here about using the school as the community center. To-day too many of our buildings are idle more time than they are used. There have been people coming from the foreign countries who must not only be trained through their children, but the adults must be educated. We have taught 25,500 adults in the night schools of our city."

Among the great things which I am sorry to miss—as I now go to East Northfield—will be the symposium on Foreign Missions, and another series of lectures on Christianity and Internationalism, and Dr. Shailer Mathews' series on the Life of Christ.

Mr. Henry Turner Bailey,

director of the Department of Arts and Crafts, gave two most interesting lectures on "Household Art." Among many good things, he said:

"Your home ought to represent your character—but it ought to represent your personality as a social unit as well. A man must build with respect to his neighbors. His home should reflect his social position, and his wealth. One of the most beautiful cottages at Chautauqua is the one owned by Frank Lane. It is a perfect embodiment of his spirit. Mr. Boynton's cottage is the perfect embodiment of Mr. Boynton—a little withdrawn from the rest, painted just the right color for his kind of a man, a gray. The Norton house on the lake is a beautiful expression of wealth, with its broad lines and firm foundation. Each of these, from an artist's point of view, is a work of fine art. In America we shall have beautiful homes only when we give up trying to make our homes in other than our own way.

"The home that is really beautiful is related to its natural environment. From an esthetic point of view, the best house in any locality is that which is made of the materials at hand. Every house should be appropriate to the houses around it. If it is located in a

city, the houses near to it are its environment. Everything in the city must be made architectural, and the landscape must be brought into harmony with the architectural note. A house must be formal to be beautiful in the city. But in the country the house must be built so that it fits into the country landscape. It may be weather-beaten, and therefore the more beautiful. Then, the home must be in harmony with the landscape both in summer and in winter. Since the environment changes from the brilliant colors of summer to the full colors of winter, the house should be comparatively neutral in color. The larger the house the more obtrusive it is. We are learning from nature that brilliant colors are in small quantities and for temporary purposes—nature's big colors are grays; therefore if you have a big house, color it the way nature colors an elephant.

"Your house should be related to the actual ground on which it stands. It has been said that all houses may be divided into two classes—those which rest on the earth and those which perch upon it. If your house perches, you must tie it down by planting the things which grow near at hand. The house ought to appear like a place where there is a little leisure. Your home ought to look like a place where you can loaf, where you can rest, a peaceful place. You don't want it to look like a business block. Further, you have yet to find out what the Chautauqua institution has been slow to learn—that men are not made for paths; that paths are made for men, and that if a man wants to go to the post-office he does not want to go to the pergola or the bake-shop, or anywhere else.

"Privacy in the home and its grounds is much to be desired. It is a good thing to take down the front fences, but I want a back yard where I can do as I please, and I don't want the neighbors watching every move I make. The cure of too much of the world is more of the earth, and every man should have a back yard all his own—not the American back yard, but one such as one sees in Holland. Every man should have the delight and health that comes from living in his own back yard. It is the best room in the house."

The Second Lecture

was on Interior Decoration. He did not approve of a hall furnished as a living room, nor did he think a moose head on the wall and a wolf skin on the floor extended much of a welcome to guests. A maid servant, seeing a moose head for the first time, said: "Is the rest of the cow in the next house, ma'am?"

No bookcase, no pictures of fish or dead game, or even pictures of fruit, should adorn the dining-room walls, but good engravings of history or idealism should be present where we converse and eat. Then he said: "Some people only feed, some eat, some dine. Teach your children to dine." The dining-room should be rather stately.

The bed-rooms should be quiet and peaceful in tone, suggesting rest; paper all one color, so a sick person cannot count the figures.

The kitchen should not be too large, making many steps; the kitchen and bath-rooms are usually the best furnished rooms in the house, because only useful things are there.

The living-room should be the expression of the family, and should bring out the good looks of the wife and family.

The shut-up parlor has gone, never to return. Here are your best pictures, here your statuary and music. No family pictures in the parlor; they belong in the bed-room.

Following nature, rugs or carpets dark, walls warm and rather bright, ceiling very light in coloring, if not white. Soft yellows and reds give warmth, soft shades of green and blue for cool effects. All rooms on one floor should have same coloring in different shades, except the dining-room, which may be a complementary color. South rooms, cool colors; north rooms, warm colors. He ridiculed the woman with many colors in her clothing, and said many colors in a room are just as absurd.

Mrs. H. E. Monroe,
204 A Street, S. E.,
Washington, D. C.

July 28, 1915.

WISDOM OF SAVING FOR THE RAINY DAY

BY L. M. ZIMMERMAN, D. D.

This must be apparent to every thoughtful person. A weakness of Daniel Webster is said to have been that he was a poor financier, a poor business man, though he was a great statesman. Once when asked to pay a bill, he replied: "Young man, I have no money. What is the good of your coming around and bothering me?"

After twenty years of observation, I am well aware that with many the incomes are so small and the demands so great that it requires great wisdom on their part to make ends meet at the close of the week. In fact, in not a few instances, I am unable to see how people are really able to live. Alas! with some it is a mere existence. However, it is also a matter of grave importance that, owing to our severe winters, every one should save something in the summer-time, even though it mean at such times a sacrifice and privation. A cold winter and a cold world is a cold place for a man without money.

It were wise, also, for some did they lay aside in a savings bank an account before they marry, for to start life with nothing, and perhaps be taken sick a few days after the marriage, is a sad outlook. Unfortunately, children are often brought into the world with neither food nor clothing awaiting them, to say nothing of a home, and sometimes even by parents who themselves are not much more than children. For such, life becomes a hard struggle. A bit of wise forethought might spare a world of trouble afterward.

It is always wise first to sit down and count the cost before spending that which one does not have to spend. This is one reason why some, growing discouraged, think life is not worth the candle. Love can't long survive on wind and sentiment; and did many realize this fact before marriage they would first lay aside something. As God's own word enjoins us that we "count the cost," it would be a wise policy did more "lay up these words of God" in their heart and soul, binding them for a sign upon their hand, that the same might be as frontlets between their eyes, for more would then take due note and govern themselves accordingly.

And as it is important to provide and lay aside temporal things, it is still far more important to lay aside things spiritual, providing for the time when each one must give an account to God. "Give an account of thy stewardship," will be the final demand of each one, and only according as each one has redeemed the time, used his talents, gifts, money, and lives will the judgment be. Man himself will be responsible for his destiny, for the poorest and the humblest have an equal right to the best in heaven. It will all depend upon how we use now what we have. "Whatsoever a man soweth, that shall he also reap." The Lazarus on earth has a chance of becoming the millionaire in heaven.

Baltimore, Md.

—The nearest way to the heart of our sorrowing humanity is through the heart of the Man of Sorrows. Therefore, "Christ for the World" we accept as the true evangelical watchword, rather than "The World for Christ."—A. J. Gordon.

WHEN MOTHER DIES

BY S. FRAMBACH

The world is such a different place
When mother dies!
We miss the dear familiar face,
The love-lit eyes,
The heart that never showed a trace
Of enmity.

Our little, helpless-baby ways
Were mother's pride;
In all our childhood's griefs and plays
She was our guide;
Her sympathy in grown-up days
Was deep and wide.

Though there are others in our lives
Still with us here—
Brothers or sisters, husbands, wives,
Or children dear—
Yet when in heaven she arrives,
On earth it's drear.

There's nothing ever can efface
Her memory.
She's resting now in God's embrace
Beyond the skies.
The world is such a lonesome place
When mother dies.

AN APPEAL

To the Readers of the Lutheran Observer

The Nord-German Mission in Togo, West Africa, is hard hit in these times of war and distress. Our Board feels that our General Synod should come to the help of these our needy fellow-workers who have done such noble service for Africa's redemption on the West or Gold Coast. Mr. Burgi, the Superintendent of the Missions at Lome, has sent a statement of their Mission's distress to our Missionary, Brother Traub. This statement is based on it.

There are six stations in Togo under the care of the Mission. Early in the war seven of the missionaries were compelled to take up arms and were taken prisoners. This left only two missionaries, Revs. Beck and Burgi, to carry on the work in the field and two Deaconesses to manage the school work with such help as the wives of the missionaries could give.

Only Marks 5,000 are received from Bremen, through the Bremen Factory, toward the support of the whole work. This is against a budget last year of Marks 350,000, or about one-sixth of its real needs. As a result they have been compelled to dismiss more than half of their native Christian workers. They are only able to continue in the work and support 103 teachers and 73 outstations.

About half the number of their Christian Workers and one-half of the outstations are unoccupied and unemployed. This is surely a great call to everyone interested in Missions.

The Mission has been very successful. There are 11,600 Christians and 6,195 scholars in the Mission Schools. To have such a work crippled and hindered should not be allowed. Let help be sent at once. Five dollars a month will put a Christian Worker at his post and help to conserve the work of this noble and devoted band of missionaries. Our General Synod should at least put 20 workers in the field. The Board sends this *appeal* in the full hope that there will be twenty men and women or twenty churches that will send each $5.00 per month toward this great cause. Send all money to the General Secretary and Treasurer, 21 West Saratoga Street, Baltimore, Md., designating it for the Togo-German Relief Fund. To act quickly is to act twice.

L. B. WOLF,
General Secretary and Treasurer.

is not. You must question the stoniest path for streams of water.—Phillips Brooks.

THE TIME IS SHORT

BY PHILLIPS BROOKS

I take one moment only to suggest one consequence which comes from the sense of how short life is: I mean, the feeling that it gives towards our fellowmen. Do you not know when your time of intercourse is short with any man, your relations with that man grow true and deep? Two men who have lived side by side for years, with business and social life between them and with a multitude of suspicions and concealments, let them know that they have only one hour more to live together, and as they look into each other's eyes do not the suspicions and concealments clear away? They know each other; they trust each other; they think the best of each other in those few moments that remain. Oh! my dear friends, who are letting miserable misunderstandings run on from year to year, meaning to clear them up some day; you who are keeping wretched quarrels alive because you cannot quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing men sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of those men would die to-morrow morning; you who are letting your neighbor starve until you hear that he is dying of starvation; or letting your friend's heart ache for a word of appreciation or sympathy which you mean to give them some day; yet if you could only know and see and feel of a sudden that "the time is short," how it would break the spell! How you would go instantly and do the thing which you might never have another chance to do! What a day of friendship, of brotherliness, of reconciliation, of help, the last day of the world will be if men shall know how near the awful end is! But need we wait for that? Cannot the men and women whom we live with now be sacred to us by the knowledge of what wonderful mysterious ground it is we are walking together in this narrow human life, close to the borders of eternity?

OVERCOMING TEMPTATION

BY REV. JOHN WATSON, D. D.

One of the great sensations of life follows a temptation resisted and overcome. Whether the seat of the conflict be a busy office, or a commonplace room, or a football field, or the roadside where the honeysuckle and dogroses mingle, temptation must always be a romance of high war. The victorious knight of God, when he has pased through the ordeal, is led to the end of the arena, where unseen hands will loose his heavy helmet, and strip off his blood-stained armor, holding the cup of sacramental wine to his lips.

When one reads in the Gospels that the angels ministered to our Master when he had beaten back temptation in the garden, it is the poetry of truth; the spiritual world overhangs us in this present strife, and there are also, maybe, the faces of those who love us and whom we love. We are encompassed with a cloud of witnesses as we fight the good fight. Our eyes are as yet holden, and we cannot see; but our souls have a thrill of pure joy in the hour of spiritual triumph, with which no pleasure of earth, nor gain, nor faith, nor knowledge can be compared. There is something better even than the sight of an angel's hand or the sound of an angel's voice, and that is the "Well done" of a man's own conscience, which is the voice of God himself.—Selected.

—Cheerfulness or joyfulness is the atmosphere under which all things thrive.—Richter.

Our Young Lutherans

INTERNATIONAL SUNDAY-SCHOOL LESSON

Third Quarter: Lesson VII. August 15, 1915

Jeroboam Leads Israel into Sin

Golden Text: "Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them nor serve them." Exodus xx. 4

Lesson Text: 1 Kings xii. 25–33

COMMENTS BY R. W. HUFFORD, D. D.

"And Jeroboam built Shechem in Mount Ephraim ('the hill country of Ephraim') and dwelt therein; and went out from thence and built Penuel."

Shechem became the capital of the new kingdom of Israel, the residence city of Jeroboam, the new king.

Our last lesson told us about the rending of the old kingdom, made up of the twelve tribes, into the two kingdoms of Israel and Judah. Judah, the smaller kingdom, whose capital was Jerusalem, was under the rule of Rehoboam, the son of Solomon. Solomon had been called the wise and the magnificent. Rehoboam, with as great reason, might have been called the unwise and the incompetent.

His first impulse was to refuse to recognize the change that had taken place: he would be king of all the tribes, even as his father had been; and when it was unmistakably evident that the ten northern tribes had withdrawn from his kingdom, he would raise an army and compel their return. This he was forbidden to do by Shemaiah, the prophet of the Lord—"they were not to fight against their brethren" (verse 24).

Thus good counsel prevailed in the midst of confusion and folly, and the two kingdoms began their separate history without the shame and evil of war.

I. Jeroboam's Fear

"And Jeroboam said in his heart, Now shall the kingdom return to the house of David, if this people go up to do sacrifice in the house of the Lord at Jerusalem."

It was with good reason that the king feared that his people might be led to regret the step they had taken in haste and anger. They were all Israelites, descendants of Abraham and Isaac and Jacob; they had a common heritage of law and custom, those of the ten northern tribes as well as the two tribes at the south. Moses and Joshua and Samuel and David belonged to all Israel, rather than to any particular part of it; and Jerusalem, the capital of the new kingdom of Judah, had been the capital of united Israel for many years. Moreover, the splendid temples, the nation's pride, and built by the nation's money, were in Jerusalem. And the king's palace and the walls and towers, erected in David's and Solomon's reigns, belonged to the kingdom of the twelve tribes, not to that of the ten, still less to the two.

Jeroboam knew that the people were likely to forget their former grievances, and to remember the pleasant and valuable things which they had given up. The great national feasts, held at Jerusalem from year to year, would draw the people together, a common faith in the one God and a common mode of worship, the same sacrifices "in the house of the Lord"—all this would tend to restore the kingdom as it had been under David, with David's grandson, Rehoboam, as king. "And they shall kill me," said Jeroboam, "and go again to the king of Judah."

II. Jeroboam's Sin

"Whereupon the king took counsel, and made two calves of gold, and said unto them (the people), It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt."

It is evident that Jeroboam did not take counsel with a prophet of the Lord, or with the older, God-fearing men of his kingdom. It may be that such were hard to find at that time among his people, greater safety and a more satisfactory home being found by them across the line in the kingdom of Judah. Besides, the king did not wish to be guided by such counsel as would be given by a true prophet and man of God; therefore, his counselors echoed his own thoughts, and were no higher than himself. During the latter part of Solomon's reign Jeroboam had been in Egypt, where the worship of the ox and calf was common. Why not make the golden calves, something the people could see, and set them up at convenient places in the kingdom? Of course, the intelligent Israelite would know that the calf was not God, but he could use it for a symbol of God. It would attract the attention of the multitude and minister to a craving as old as the time of Aaron, and often seen in later times in Israel. It was a practical measure on a low plane, and Jeroboam was nothing if not practical.

There was just one insurmountable obstacle in the way, namely, the Ten Commandments. These make no allowance for the difference between the intelligent and the non-intelligent, and they provide nothing to satisfy the craving for objects of worship that may be seen.

"Thou shalt not make unto thee any graven image or any likeness of anything that is in the heaven above or the earth beneath. . . . Thou shalt not bow down thyself to them nor serve them." This is very plain and clear, easily understood, like all the other commandments of the Lord—"The wayfaring man, though a fool, shall not err therein" (Isa. xxxv. 8). But Jeroboam was not paying much attention to the commandments, except, it may be, to dodge and circumvent them. The golden calves were made, one for the town of Dan in the north, and one for Bethel at the south — for the convenience of the people: "It was too much for them to go up to Jerusalem."

"And this thing became a sin." Jeroboam has the bad eminence of having used his high place and great ability to lead the people into sin, the transgression of the law of God.

He impresses one as having known better, but the law of the Lord was in the way of his ambition and must be trampled under foot, and he did not hesitate. His evil course left its impress upon Israel until the latest day of that unhappy kingdom.

"The fear of the Lord is the beginning of wisdom. A good understanding have all they that do his commandments."

YOUNG PEOPLE'S PRAYER-MEETING

Bible Study

Topic for August 15, 1915. Be True to Your Ideals. Acts xxvi. 12–19. (An Honorary Members' Meeting)

BY REV. J. B. GUINEY

I. Steadfastness of purpose. Mic. iv. 5; Acts xxvi. 6; Ps. cxvi. 9, 14; Phil. i. 7, 20, 21.

II. Our ambition should be to preach and give the gospel to all people. Rom. i. 13-17; Acts xxvi. 19, 20; 1 Cor. ix. 19-23.

III. Men who have succeeded. Dan. i. 8-16; Gen. xli. 39-44; 1 Kings iii. 11-13.

IV. Men who have failed. 2 Sam. xviii. 29-33; Jonah i. 1-16; 1 Sam. xxxi. 4, 5.

V. There may be death, but not defeat. John xix. 1-12; 2 Tim. iv. 5-8; Acts vii. 58-60.

VI. Christ's ideals. Isa. xi. 1-10; Isa. lix. 17; Ps. lxxii. 2-4; Rev. xix. 11.

CHRISTIAN ENDEAVOR TOPICS

Seed Thoughts

Sunday, August 15. Topic—Be True to Your Ideals. Acts xxvi. 12–19. (An Honorary Members' Meeting)

BY REV. P. A. HEILMAN, D. D.

Visions—ideals—realities. The three great thoughts for us to think about to-night lie in these three words, and ought to be considered in the order named. Visions are first. "Where there is no vision, the people perish." Some one must have a vision of something to be done, or possible. Then, with an ideal as to what the thing should be, he sets about to accomplish it.

A practical example is the Christian Endeavor Society itself. "Father" Clark, as he is familiarly called, had a vision of what young people could do in the church. He set up his ideal in a young people's society and called it "Endeavor," and behold what has been realized! Four million young people all over the world at work for Christ and the Church. An *ideal* society, from whatever angle viewed. But for the vision, the reality never would have been accomplished

Universal. This holds good in everything. Some genius born on the farm had a vision of grass and grain cut by a power machine—hence the mower, the reaper, the combined threshing machine that cuts, threshes, cleans and bags the grain ready for the market in one process. Edison dreamed of magnifying the human voice to be heard farther than sound could be carried to the ear, and behold men are talking across continents! Marconi saw the lightning leap from one cloud to another. It was a vision, and wireless telegraphy is talking over the seas.

Whence they come. All visions are of God—all that are a benefit to humanity, at least. In ancient times God spoke to men direct, as to Moses at the burning bush, and Peter on the housetop, and Paul on the way to Damascus.

To whom revealed? Only to the eager and obedient. Had Moses disobeyed, he never would have become the deliverer of Israel. We never should have heard of Paul had he not obeyed the heavenly vision. Had not Lincoln followed the vision of a free people we still would be cursed with slavery. Had Luther preferred his ease to the vision of a free Church, North America would be as ignorant as South America.

Visions tested. We must be sure our visions are correct. Cyrus had a vision of world-power, and set out to accomplish it, but was slain by a woman, who cut off his head and filled his body with blood. Saul wanted to go up against the Philistines, and when he received no answer from God he sought the counsel of a witch. Of course he was defeated and slain. As Christians, we must do nothing contrary to the Word. Unless we can find a "Thus saith the Lord," our vision is not from God.

Ideals realized. Visions and ideals are wasted unless realized. It is our business to put in tangible form the vision God has given to us; else he will pass it on to another, and the honor intended for us will be given to another. Frances Willard's statue would not be the only woman's statue among those honored men in that great Hall of Fame in the nation's Capitol had she not put forth every effort in her power to make this a temperance nation.

Ideals change. They are progressive. As we get new conceptions and higher views and more knowledge our ideals grow, and we accomplish greater things.

A perfect ideal. The Christian's ideal is a faultless one, hence never changes. It is exemplified in Christ, who was the sinless one, like whom all Christians should aim to be. Then, when we awake, it shall be in his likeness, and we shall be satisfied.

Baltimore, Md.

Bible Readings

M., Aug. 9. Stability of purpose. 1 Cor. vii. 20-24.
T., Aug. 10. Our ambition. Rom. i. 13-17.
W., Aug. 11. A man that succeeded. Dan. i. 8-16.
T., Aug. 12. A man that failed. Jonah i. 1-16.
F., Aug. 13. Death, but not defeat. John xix. 1-12.
S., Aug. 14. Christ's ideals. Isa. xi. 1-10.
Sun., Aug. 15. Topic—Be True to Your Ideals. Acts xxvi. 12-19. (An honorary members' meeting.)

LUTHER LEAGUE TOPICS

August 15, 1915. Psalm x. The Ethics of Commercialism.

BY REV. C. R. TROWBRIDGE

There are very many things in this busy age of commercial activity that do not by any means commend themselves to the ideas underlying the Christian religion. The fierce competition in the marts of trade is largely destructive of everything suggested by the spirit of Jesus Christ. When one remembers that the business of the world is largely in the hands of professedly Christian men—that the wealth of the world is largely under the direct control of Christian people—it is somewhat difficult to reconcile the wide difference that obtains between the profession and the practice of members of our churches in the conduct of their business affairs. Christians are supposed to be those who constantly practice the principles involved in a belief in the Golden Rule, and who strive to further its power among men for their mutual advantage. Too often the opposite notion seems to prevail and the effort is concentrated on the acquisition of possessions irrespective of the rights of one's fellowmen. The whole idea of many business men who are nominal Christians is to determine success by the sole standard of money. The more they have the more they want, and in the securing of the additional amount the principles of righteousness and honesty are thrown aside as though they were of very small account. The demand for more religion in business is just as strong as the demand for more business in religion, which latter is something of a fad among certain classes of people. No code of ethics is worth while that leaves out of account, consciously or unconsciously, the welfare and happiness of another man. When the wrong standard is set up, the result is a destruction of simple honesty that works untold harm to a wide circle. No man can afford to deviate a single hair's breath from the straight line of integrity in the carrying-on of his business, no matter how small that business may be. It makes no difference that the world may applaud a man's smartness, or his shrewdness in making a bargain, or his ability to do the best for himself in any line of effort. If in the gaining of his desires he violates a single item of the law governing all decent living, he has in so far failed to show the superiority of his religion over the usual methods of other men who do not claim to be Christian.

It is necessary that a very high ideal be sought by the Christian business men of this age. They have it in their power to advance the cause of righteousness or to retard it by their actions along this particular line. Love for God and love for men must go hand in hand before the real purpose of life can be best accomplished, namely, to serve God and one's generation in the most satisfactory manner.

Easton, Pa.

Luther League Daily Bible Readings August 9–14

Monday: Gen. xiii. 5-12—Choose Right or Left.
Tuesday: Gen. xxxi. 1-16—God Helps the Persecuted.
Wednesday: Gen. xxv. 29-34—"Graft" of Ancient Origin.
Thursday: Mark vii. 14-23—Wickedness is from Within.
Friday: Eph. v. 1-12—Be Not Partakers of Evil.
Saturday: Ex. xx. 17—A Good Rule for All.

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FRIDAY, AUGUST 6, 1915

Heresy is an Error; Intolerance is a Sin; Persecution is a Crime.—Dr. Philip Schaff.

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"OLDISH MEN ON TOP"

The other day "Girard," the versatile and interesting correspondent of the Philadelphia "Public Ledger," called attention to what, no doubt, many people have noted, that the men who are most conspicuously to the fore in the fighting in Europe are beyond middle life.

"Oldish men," he says, "still remain on top in this war after a year of hard fighting. The four conspicuous commanders are Joffre, of the French; Von Hindenburg, of the Germans; French, of the English, and the Grand Duke Nicholas, of the Russians. All are well up in the sixties.

"That is an unusual circumstance. Caesar was a young man when he invaded Gaul. Alexander was a boy when he made his great conquests. Napoleon became the military meteor on earth before he was 30, and he and Wellington were only 46 when they met at Waterloo for the last fight either ever witnessed. Washington was but 45 when he wintered at Valley Forge, and he was not yet 50 when Cornwallis surrendered to him his army at Yorktown. Grant was only 43 as he stood at Appomattox. Stonewall Jackson had won a military record for all time before he was killed at 39. Von Moltke was the exception, as he was 70 when, 45 years ago this summer, he trapped the armies of France in six weeks. But these seem to be the days when age gets the plums. Didn't our Governor just designate as Pennsylvania's three greatest men one 73, another 75 and a third 77?"

Accomplishments of Youth

There is no denying that youth has won its laurels in the world. The roll of precocious genuises, a few of whose names are called by "Girard," can be almost indefinitely lengthened—Mozart playing minuets and composing at four; Mendelsohn at eleven, and finishing his "Midsummer Nights Dream" before he was sixteen; John Stuart Mill learning the Greek alphabet at three, beginning the study of scholastic philosophy at twelve, and of political economy at thirteen; Christopher Wren inventing an astronomical instrument at four and dedicating it to his father in Latin; Dean Alford writing a little manuscript volume on "The Travels of St. Paul" at six; Macaulay making a "Compend of Universal History" at eight; Henry IV, of France, at the head of the Huguenot army at sixteen, and conqueror of his enemies and King of France before forty-four; Charles XII conquering Poland and Saxony before twenty-five; Napoleon head of the army of Italy at twenty-six—these are but a few of the illustrious names in the catalogue of those whose powers have matured early and who have done great things before middle life.

Triumphs in Later Life

But the truth that

> "Age is opportunity no less
> Than youth itself, though in another dress,"

of which "Girard" draws illustrations from the present European war, is one that needs to be stressed. A striking article by a physician, Dr. W. A. N. Dorland in "The Century" some time ago brings abundant confirmation of this. After noting the instances of early accomplishment just mentioned, and many more, he undertakes to show that these are balanced by other instances of phenomenal mental activity carried far beyond middle life and even to extreme age. From the evidence he adduces we select the following:

Between the ages of seventy and eighty Commodore Vanderbilt increased the mileage of his railroad from 120 to 10,000 miles. Handel, who had composed a mass at thirteen wrote his oratorio, "Triumph of Time," when he was seventy-two and blind. At the same age Meyerbeer, who had already composed ten operas, produced "L'Africaine." Verdi wrote his first symphony at fifteen, but he was seventy-four when he put out "Otello." At the same age Tintoretto painted what many consider his crowning production, "Paradise"; Kant wrote his "Anthropology," the "Metaphysics of Ethics" and the "Strife of the Faculties"; and Thiers became president of France. At seventy-nine Oliver Wendell Holmes published "Over the Tea Cups." At seventy-eight Lamarck completed his greatest zoölogical work, "The Natural History of Invertebrates." At seventy-five Henry Clay was still a leader of his party and Crispi assumed the premiership of Italy. Gladstone began his famous Midlothian campaign, which overthrew the Conservative Government and put him and his party in power, at eighty. At eighty-three he became premier for the fourth time and held the office for two years. Humboldt postponed to his seventy-sixth year the beginning of the crowning task of his life, the preparation of his "Kosmos," which he completed in his ninetieth year. Goethe finished "Faust" at eighty, and at eighty Ranke began his "History of the World," and lived to complete twelve volumes, dying at ninety-one, his latest work showing no diminution of powers. At eighty Benjamin West was still painting canvasses with unimpaired skill. Lord Palmerston was prime minister of England when he died at eighty-one, and when John Quincy Adams was stricken at the same age, he was still a power in the House of Representatives. The concluding volume of Bancroft's "History" was published when the historian was eighty-two, and at the same age Peale the painter, was doing some of his best work without even the aid of spectacles. At eighty-three Voltaire published "Irene," and Tennyson his "Crossing the Bar." At that age Newton was working as hard as ever, and Herbert Spencer died, almost with pen in hand. At eighty-seven Landor published the last volume of "Heroic Idylls," and Hobbes his version of the "Odyssey," to be followed the year after by the "Iliad." At the same age Guizot displayed unimpaired mental activity, and John Wesley was preaching almost daily and holding the helm of Methodism. At eighty-nine Michelangelo was still painting great pictures. At ninety Izaak Walton's pen was as facile as ever. The mental alertness of Leo XIII to the day of his death at ninety-three is well remembered. Titian was ninety-eight when he painted the "Battle of Lepanto," and Chevreul

the scientist, whose labors in the realm of color have so enriched the world, was keen, busy and active when death called him at the age of one hundred and three.

A Nation That Fosters Injustice

We have felt like taking the paragraphs of "Girard" as a hint to call renewed attention to the accomplishments of middle life and beyond. For there is a tendency, too much in evidence, to assume that a line may be drawn across every man's life, on one side of which he is presumably capable and effective and on the other a spent force. It has influenced the policy of many employers, especially corporations, and of many congregations in considering the election of a pastor. It has wrought a cruel injustice to multitudes of persons who have been sent to the rear when their efficiency was not only undiminished but growing, and filled them with a bitter sense of wrong. It has wrought incalculable hardship to them and their families. It has deprived the world's work of many of its skilled craftsmen along all lines, just when they felt that the accumulated results of years of application, effort and experience were to be reaped in the easier mastery of their tasks.

While it may still be true that venturesomeness and aggressiveness are prime characteristics of youth, these qualities do not belong exclusively to that period of life. They may and often do persist indefinitely. Initiative, ambition, energy, thirst for accomplishment are frequently exhibited in unwasting vigor from the beginning of self-directing life to the very end. The judgment of the late Dr. Cuyler in this matter is supported by the facts that for some of the purposes and achievements of life, youth and early manhood may be the most favorable period, but for certain others the compacted moral fibre, long experience and the matured judgment of many years are the most serviceable endowment.

THE POWER OF FORGIVENESS

When Dr. James Martineau, in a letter to a Chicago friend, published after his death, declared "I do not myself believe in the efficacy of purely ethical communions," he was expressing as a personal conviction the conclusion to which we are all forced by observation and experience. Moral law, however clearly it may be known, is not self-operative. It passes into effect only through the activity of the moral agent, and the moral agent, in turn, needs the impact of a sufficient motive and "a vital potentiation" before he will or can act.

Perhaps one explanation of the ineffectiveness of much of the preaching of which we hear such loud complaints, is due to a failure to realize this. There is much inculcation of moral truth. Men are urged to give up sin and follow righteousness, but the appeal is not backed by motives powerful enough to give it effect. Men will not abandon pleasant vices and address themselves to difficult duties simply because they are exhorted to do it. They must feel the pressure of great, energizing inspirations.

Unless the Lutheran pulpit is false to itself, such inspirations ought to be felt in our churches under the preaching of the gospel. For the gospel, as Lutheranism conceives it, sets the sinner face to face with the forgiving love of God as the sole source of salvation. Here is a reinforcement of the ethical demand whose magnitude it is impossible to overstate. Forgiveness has always been, even in our human relations, one of the mightiest forces to overcome alienation, to dissolve the stubborn heart in contrition and quicken it into new and better resolutions. Tennyson shows us its power in the "Idylls of the King," in the memorable passage wherein Arthur parts from his guilty, recreant Queen with the words, "Lo! I forgive thee, as Eternal God forgives; do thou for thine own soul the rest." Quickly his departing form is swallowed up in the night, but not before the Queen's heart has been broken in penitence by the grace of unmerited forgiveness—a penitence that pours itself out in words of bitter sorrow for the past and of hope for the future:

> "Gone—my lord!
> Gone through my sin to slay and to be slain,
> And he forgave me, and I could not speak.
> Farewell? I should have answered his farewell.
> His mercy choked me.
>
> * * * * * *
>
> And blessed be the King who hath forgiven
> My wickedness to him and left me hope
> That in mine own heart I can live down sin
> And be his mate hereafter in the heavens
> Before high God!"

Bearing on the New Life

So in our relations to God. His free forgiveness creates a new sense of obligation. Gratitude has been well defined as the correlative of grace, and the new affection which is begotten in the human heart, in response to the forgiving love of God, is not only "expulsive" of bad affections, as Chalmers phrased it, but as some one has added, is also "impulsive" and "propulsive"—impelling and propelling the forgiven sinner into the way of God's commandments. If pulpits will continue to proclaim and emphasize the pardoning love of God as the source of salvation, they will not fail in evoking a response of new obedience.

For it is Jesus Christ who reveals and mediates to us this pardoning love, and in accepting it we accept him in all his saving offices. The faith that takes him as Savior takes him also as Pattern in his perfect devotion to the will of God. Christ for us becomes Christ in us. We cannot have him for redemption and not for wisdom, righteousness and sanctification. If he is truly our Redeemer he must as truly be our life. To be made conformable unto his death means the adjustment of ourselves to the ethical as well as the forgiving purpose of the cross. Nor are we left in doubt as to what that purpose is. He "gave himself for us that he might redeem us from all iniquity and purify unto himself a people for his own possession, zealous of good works."

Thus the forgiving love of God in Jesus Christ becomes "the sunshine in which character grows." "No sooner," as Dr. Campbell finely expresses it, "rises the song,

> 'Nothing in my hands I bring,
> Simply to Thy cross I cling,'

than the higher strain is heard,

> 'Jesus, I my cross have taken,
> All to leave and follow Thee.'

Clinging to the cross and bearing the cross are inseparably connected, the one with the other."

The highest types of moral worth in human history have appeared as products of faith in the sin-atoning Christ, who leads us into the presence of the loving and forgiving God and says: "Be ye perfect even as your Father in heaven is perfect." That is a true word of Thomas à Kempis: "The love of Jesus is noble and spurs us to do great things, and excites us always to desire things more perfect."

—Are you a disciple of the Lord Jesus? If so, he says to you, "I am with you alway." That overflows all the regrets of the past and all the possibilities of the future, and most certainly includes the present. Therefore, at this very moment, as surely as our eyes rest on this page, so surely is the Lord Jesus with you. "I am" is neither "I was," nor "I will be." It is always abreast of our lives, always encompassing us with salvation. It is a splendid, perpetual "now."—Frances Ridley Havergal.

More of Marriage in the Roman Church

We have frequently noted the inconsistencies involved in the Roman Catholic view and practice of marriage from the Protestant point of view, which make of marriage a sacrament, and as such non-existent unless the ceremony is performed by a priest. It becomes not a guarding of the sanctity of the marriage bond, but of the power and authority of the Church—which, after all, is always the paramount consideration. Many Protestants do not realize that Rome, in as far as possible, treats and always teaches that a Protestant marriage is no marriage in the eyes of the Church, and that divorce in such a marriage is no bar to remarriage under Catholic auspices. The whole attitude is immoral, and the high-and-mighty claim of guarding the marriage vow grotesque. "The Congregationalist" tells of the latest incident in the working-out of this Roman idea.

A wealthy Jewish New-Yorker was recently divorced from his wife in Connecticut on the grounds of desertion. The gentleman is reported to have professed conversion to the Catholic faith, and "a Roman Catholic pastor did not hesitate to marry this divorced man to a new wife the moment the divorce was granted. In defense of this apparently shocking inconsistency between Roman Catholic doctrine and practice, the priest who performed the marriage explained that although Mr. Guggenheim had just been divorced, the divorce proceedings were begun before he became a Catholic. The two children of the former marriage go to the mother, who married another husband one day before their father was married to his Roman Catholic wife. We hope the leaders of the Roman Catholic Church in America like this conjunction of circumstances! We are quite sure that the majority of the American people will regard the whole transaction with suspicion and disgust.

"The logical outcome of this action by the Roman Catholic Church is practically that in the eyes of the Roman Church all non-Roman-Catholic marriages are invalid and to be treated as null and void, so far as the civil law imposes no penalty, when it suits the convenience of a married man or woman to procure a divorce and make a conversion to the papal obedience in the right order of time. That means, in plain and simple terms, that the Roman Catholic Church regards all the married people of America who are not members of that Church as living with no marriage sanction and their children as illegitimate. Is that the position which the Roman Catholic Church in America is prepared to take in regard to marriage and divorce? If so, the ultimate outcome will sooner or later be what it has been in most civilized countries where Roman Catholicism is in an apparent numerical majority: the insistence that every couple shall enter into a civil contract of marriage preceding any ecclesiastical ceremony which they may choose, and that all marriage rights shall be founded upon the civil and not the ecclesiastical record and enactment."

—

Mormon Shamelessness

The recent court decision in Ogden, Utah, giving Albert Geddes, the sixteen-year-old son of Mrs. Margaret Geddes, a share in the six-million-dollar estate of David Eccles, a Mormon sugar manufacturer, throws no little light on the value of Mormon testimony as to things concerning their Church. Young Geddes sued for his share in the estate on the ground that he was the son of Eccles, and that his mother was a plural wife of the millionaire. It was proved that the marriage had been performed by an apostle of the Mormon Church; that Eccles had acknowledged her as his wife. This was the testimony of Mrs. Geddes herself and was not contested; and yet this same woman figured in the Smoot trial in Washington in 1904, when she testified before the tribunal of the United States Senate which was passing on the fitness of Reed Smoot for admission to the Senate, that she was not the wife of David Eccles. The case involved not only the integrity of Mrs. Geddes, but of the leaders of the Mormon Church as well, for it constituted an absolute proof that plural marriages had been contracted within the Church and with the official sanction of the Church after the Woodruff manifesto of 1890, which declared the abandonment of polygamy and the acceptance of the condition of the United States for the admission of Utah to statehood. The shamelessness of the whole thing is startling. It is not only the woman who confesses herself a perjurer, but Mormonism itself that stands arraigned when by any one of a dozen ways it might have prevented or suppressed the suit, even by buying-off the contestants. It would have been "cheap at the price." But even that seemed unnecessary, and Mormonism feels sufficiently secure to allow all the facts to come out and to laugh in the face of the nation.

—

Trouble for the Brewers

Two Pennsylvania judges have made trouble for the brewers by decisions recently rendered in the Superior Court of that state. The fact that the decisions were on appeals taken from the decisions of the lower courts makes them all the more important and encouraging. The decisions covered three points:

"Licenses to sell liquor at retail can only be granted to persons of good moral character." "The court will not enforce contracts which are contrary to the policy of the law restraining and regulating the sale of liquor, or which are against the public good, or which encourage violations of the law." Violations of the liquor laws on the part of the employees, even though unknown or unsanctioned by the employer and holder of the liquor license, "justify the conclusion that in the conduct and management of its business the applicant shows his unfitness."

The first point sustained the refusal of a license to a man who admitted violation of liquor laws in a neighboring state. The second was in an action brought by a brewer to recover a bill for liquor sold to an unlicensed dealer in unlicensed territory, the defendant having sold the liquor illegally. This decision is specially important, as it will tend to make the brewers less ready to sell their wares in dry territory when the collection of the debt depends upon the willingness of the purchaser to pay. The third point is equally important from the point of view of law and order, and the influence of the whole will be most salutary. Every point that is made restricting the arrogance of the liquor people and making defiance of the law more dangerous is a real gain and to be welcomed as such.

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Sunday Baseball Barred

Baseball on Sunday violates the Sabbath law of 1794, even though fans are admitted to the game free, according to a decision rendered by the Superior Court of Pennsylvania. The court sustained the Lackawanna county court in fining Edward J. Coleman, president of the Scranton Baseball Association, $4 for booking a Sunday game on May 17, 1914, between Scranton and Syracuse. The game was played on the grounds of the New York State League in Scranton, but no admission was charged. That fact was cited by Coleman as a reason for reversal of the lower court's decision.

In deciding that the old law must be observed, Judge Orlady said: "If the public standards of religious observance of Sunday have changed since the passage of the Act of 1794, the appeal should be made to the Legislature, and not to the courts, to modify the prohibition or requirements of this act. Many cases have been presented for decision in which the charge was doing a worldly employment or business on Sunday, and great learning has been applied to the solution of

the vexing problems. The case before us is confined by much closer lines. Had an admission fee been exacted and paid, it is conceded it would be a case of worldly employment, but the fact that no such fee was paid is not controlling. Any such meeting assembled under such circumstances, according to the opinion of rational men, would certainly, on Sunday, endanger the tranquillity and peace of the neighborhood."

—

More Military Liquor Measures

France has taken one more step against intoxicants through the issuing of an order by Gallieni, military governor of Paris, forbidding the purchase by or sale to soldiers or officers of whatever grade in the intrenched camp of Paris of any alcoholic liquors whatsoever. Offenders will be cited to appear before the police courts and military tribunals. Liquor dealers violating this order will be punished by a temporary suspension of their license on the first offense and revocation on the second offense.

England, more fearful of the temper of her people, has not been able to forbid absolutely the sale of intoxicants. Besides limiting the hours during which liquor may be sold in towns where the government has taken over control of saloons, the board of control, appointed to deal with the munitions areas, has ordered that there shall be no treating, and has prohibited the giving of credit for liquor. The sale of liquor in licensed houses is permitted only between the hours of noon and 2:30 p. m. and between 6 and 8 o'clock in the evening. No orders may be given or accepted for spirits to be consumed off the premises on Saturdays and Sundays, and only between noon and 2:30 p. m. on other days. The penalty for contravention of the regulations is fixed at six months' imprisonment and a fine of $500.

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Desirable "Preparedness"

In the present state of upheaval of the world, with our own nation becoming involved in serious foreign complications that might lead to war, no American can longer look with complacency on our unpreparedness for self-defence and for giving proper protection to our citizens. War, however we may shrink from the thought, is not an impossibility, and while we would not conceivably wage a war of aggression, we must be prepared to defend our own coasts. As emergency measures, certain things appear to have become necessary to-day, just as in days of plague and epidemic special precautions are necessary in guarding against it. But whatever may be done from a naval and military standpoint, the thing that holds most promise of safety for the nation is the appointment of the Bureau of Invention, with Mr. Thomas A. Edison at its head, to bring to the defence of the nation the men of science along all lines which can be turned to account. It is no longer simply a question of men and of strategy in war, but of control of the great forces of nature and making them servants in offence and defence. To this end these master-minds will work, and the results of their labors will undoubtedly mean more of real safety and protection than any fleets or armies that could be hastily raised for our defence.

—

Law and the Mayor

For several years the fight has been on at Atlantic City between the forces of reform and the forces that stand for a wide-open Sunday, but the most flagrant defiance of law was reported a couple of weeks ago, when the mayor of the city appeared on one of the piers on a Sunday evening and started a dance by daring a girl to dance with him in spite of the law forbidding Sunday dances. No sooner had the mayor begun the dance than he was followed by several hundred couples, and the thing was on. There are plenty of more serious violations of the law that have been winked at before, but for the chief executive of the city to put his official approval on law-breaking makes this incident take on an importance out of all proportion to the character of the offense itself. The sea-side resort has much to be responsible for, but however it may be able to brave a fight for a "wide-open town," neither it nor any other community can afford to be known as a town in which the highest officials openly defy the law and encourage lawlessness in others.

—

Cost of Education in the United States

The Bureau of Education has just issued a report to the effect that the cost of education for the 22,000,000 persons enrolled in institutions of learning in the United States in 1914 was $750,000,000. "This cost is less by $300,000,000 than the cost of running the federal government," the statement asserts. "It is less than one-third the nation's expenditure for alcoholic liquors, and it is only a little more than three times the estimated cost of admission to motion-picture theaters in the United States for the same year." The attendance at elementary schools totaled 19,000,000; 1,374,000 in secondary schools, and 216,000 in colleges and universities. In point of rapid growth, the public high school represented the most impressive figures, the enrollment being 84,000 in excess of the year previous.

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Governors on Record

The governors have done well by the Commission on Temperance of the Federal Council of the Churches of Christ in America, which has just started a campaign against the saloon under the name of the National Abstainers' Union. Among the charter members of the union are ten governors and ex-governors, including Governor Brumbaugh of Pennsylvania, Governor Capper of Kansas, Governor Carlson of Colorado, Governor Ferris of Michigan, Governor Gates of Vermont, ex-Governor Glenn of North Carolina, Governor Hammond of Minnesota, Governor Kendrick of Wyoming, ex-Governors Hanley and Glenn of Indiana. These men ought to be heard from in favor of temperance at the Conference of Governors which is to be held this month in Boston.

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Salaries of Jewish Rabbis

It is something of an anomaly that in this Christian country practically the only ministers of religion who are admittedly well paid are the Jewish rabbis. The highest salary is reported to be $18,000, the next $15,000. There are a number of rabbis who are paid $10,000 a year or more, and a salary of $5,000 is common. The leading Jewish rabbis in Cincinnati are said to receive from $7,000 to $10,000 a year. The consequence is that the Jewish Church is practically the only one in America which does not keenly feel the need of pensions for ministers; its ministers, as a rule, receive enough to be able to save some money against old age.

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Liquor Activity

The recent months have brought more pro-liquor literature to our desk of a sort that seeks to give to liquor the support of worthy names than ever before. The idea seems to be to bolster up the cause by the authority of the past. The advertisements in the daily press seem to be part of the same campaign to rehabilitate drinking customs and give to them again the respectability which they have lost. It is astonishing that reputable papers will lend their columns for pay to such a propaganda.

—"If the word of God is hid in the heart it will come at once into our thoughts when we are tempted to sin, and the reply to the tempter will be, 'It is written.'"

The Lutheran Observer

[Entered at Lancaster Pa., Post-office as second-class matter.]

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Single copies..... .05
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Church News

CHANGES OF ADDRESS

Rev. Charles S. Bream, from Albion to Middlebury, Ind.

Rev. H. J. Weaver, D. D., from Los Angeles to 258 Main street, Riverside, Cal.

CHURCH BREVITIES

Rev. H. Dennington Hayes, of Cobleskill, N. Y., has accepted a call to Middleburg, Pa., and will take charge September 1st.

Rev. J. P. Miller, of Elizabeth College, Charlotte, N. C., has accepted a call to become pastor of the First church at Tyrone, Pa.

The Dillsburg, Pa., charge is entitled to a place on the Honor Roll for making an increase in the salary of its pastor, Rev. G. H. Eveler.

Rev. R. S. Poffenbarger, pastor of the Woodsbury, Md., charge, has been sorely bereaved by the sudden passing away of his estimable wife.

Rev. J. I. Stonecypher was installed as pastor of the Muncy Creek, Pa., charge on July 18th. Rev. F. P. Manhart, D. D., and Rene H. Williams officiated.

Rev. L. L. Sieber, D. D., whose address is Gettysburg, Pa., is making engagements for fall and winter evangelistic work in connection with his temperance work.

During the absence of Rev. F. H. Keller on his vacation, the services this month in the Lutheran church at Polo, Ill., will be conducted by the Brotherhood.

The quarterly convention of the Sunday-school Association of Pittsburgh district (General Synod) will be held in Bethel church, Northside, on Sept. 13th.

Rev. Luther M. Kuhns delivered an address on "Luther: His Relation to John Huss" at the Huss anniversary service held by the Protestant churches in Omaha, Neb.

The five churches of the Liberty, Pa., charge, Rev. Chas. R. Streamer, pastor, have an annual custom of meeting socially. The reunion this year will be held on August 10th.

Trinity church at Darby, Pa., Rev. L. F. M. Myers, pastor, has a small pipe-organ which is for sale at a low price. Special concession would be made to a new mission.

Mr. John K. Shryock, who was the first superintendent of the Lutheran Publication House, died at his home in Philadelphia, Pa., on August 1st at the advanced age of 90 years.

Rev. F. C. Longaker, Ph. D., has closed his pastorate in the Fifth church at Springfield, Ohio, to take up his new work as professor of Greek and History in Lenoir College, Hickory, N. C.

Rev. A. K. Mumma has resigned the Hoagland, Ind., charge after a successful pastorate of six years, to accept a call to the Spencerville charge. He will begin his labors in the new field September 1st.

The printed proceedings of the Susquehanna Synod have been issued from the press of the Lutheran Publication Society. The synod held its 48th annual convention in Selinsgrove, Pa., May 12 to 16.

During the six years of the synodical mission work of the Northern Illinois Synod, under Rev. John F. Seibert, eleven congregations have been organized, ten of which are in the city and suburbs of Chicago.

Rev. C. R. Botsford resigned as pastor of Holy Trinity church, Berwick, Pa., on July 25th, after a successful pastorate of more than nine years. He has accepted a call to Susquehanna University at Selinsgrove, Pa.

The mid-summer communions of the Aaronsburg, Pa., charge, Rev. M. D. Geesey, pastor, were largely attended, with 27 accessions, the majority heads of families. This makes a total of 74 accessions since the first of April.

The enterprising congregation of the First church at Bridgeport, Conn., Rev. Edgar R. Cooper, pastor, is reducing its debt by keeping at it. At the interest-paying date last month another payment was made on the principal.

Rev. E. H. Gerhart has introduced a new organization of "Church Scouts" in Zion church at Ashland, Pa. The divisions consist of senior girls, junior girls and boys. Each has its name, colors, scriptural verse, song, law and aim.

Rev. George I. Uhler has resigned as pastor of Holy Trinity church, Wilmington, Del., and closed his pastorate August 1st. The congregation is anxious to fill the vacancy as quickly as possible. The secretary can be addressed, Box 301, Wilmington, Del.

Rev. Prof. J. R. Dimm, D. D., has closed his pastorate in St. Matthew's church at Shamokin Dam, Pa. Dr. Dimm founded this church thirty-one years ago while he was a professor at Susquehanna University, and has served the congregation during this long period.

Mr. William L. Armiger, a prominent Lutheran layman, died at his home in Baltimore, Md., on July 24th. Mr. Arminger was an elder in St. Mark's church, Rev. W. H. Dunbar, D. D., pastor; superintendent of the Sunday-school, and a member of the Deaconess Board for more than twenty years.

During the past month Augsburg church, Chicago, Rev. W. E. Wheeler, pastor, reduced its total indebtedness on account of the building of the new church in 1912 to $2,200 by the payment of the mortgage held by the Board of Church Extension for $1,500, which was not due until 1917. In recognition of this unusual circumstance the Board made a very generous donation toward the settlement.

OVER THE FIELD

Vacant Charge.—The Hoagland pastorate, in the Northern Indiana Synod, will be vacant after August 16th. The charge consists of three churches connected by good stone roads. It desires to secure a new pastor soon. Correspondence may be sent to the secretary of the joint council, George W. Coleman, R. F. D., Monroeville, Ind.

Paterson, N. J.—Rev. Carl Zinssmeister, D. D., missionary superintendent of the Synod of New York, delivered his interesting illustrated lecture on Home Missions before an appreciative audience on Sunday evening, July 25th, at the First English Lutheran church, Paterson, N. J., Rev. Arthur N. Bean, pastor. The vested chorus choir rendered a program of special music for the occasion.

Millvale, Pa. — Christ Lutheran church, Rev. I. W. Trostle, pastor. Four members were received in Christian fellowship July 18th. The Loyal Lady Workers raised $555.50 through the days-weeks-months-and-year method. By this good help the church paid $640 on its mortgage. The pastor has been given a four weeks' vacation, which will be spent with the family in York and Adams counties.

Wilmington, Del.—Rev. George I. Uhler, the pastor of Holy Trinity Lutheran church, Wilmington, Del., has presented his resignation to take effect August 1st. This leaves a vacancy in this church, which is the only General Synod Lutheran church in the city, and the supply committee would be very glad to get into communication with pastors with a view to filling the vacancy as quickly as possible. Address communications to P. O. Box No. 301, Wilmington, Del.

Middleburg, Pa. — This charge has recently given a call to the Rev. H. Dennington Hayes, for ten years past pastor at Cobleskill, N. Y. Pastor Hayes has accepted, and will begin his pastorate September 1st. The congregation has installed a new steam-heating plant in the church and painted the parsonage this summer. This pastorate has increased its salary in calling the new minister, and hence deserves a place on the Honor Roll. Pastor Hayes is spending the summer at Cooperstown, N. Y., where his wife is at present in Thanksgiving Hospital taking treatment for rheumatism.

Darby, Pa.—Trinity Lutheran church of Darby, Pa., had the pleasure of using a brand-new $1,700 pipe-organ for the first time on Sunday, July 25th. The first subscriptions for the organ were taken on Easter Sunday, 1913. The organ was in place nearly two months before contract time and is perfectly satisfactory in every way. To say that the Lutherans of Darby are happy in their latest acquisition is putting it mildly. It is expected that every dollar will be in hand to pay for the organ on the specified date of settlement. Mr. Carnegie is giving $500.

The new organ displaces a small, single

manual and pedal pipe-organ, pronounced by organ-men as "fairly good," but needing some repairs, which would serve a small church desiring an organ at a low price. Special concession will be made to a new mission.

Omaha, Neb.—When Grace Lutheran church, Rev. C. N. Swihart, pastor, was organized a number of years ago, it was given the southwest district to develop. Progress has been made along that particular line. In the district west there are at present twenty-four families connected with this work, either by church membership or through the Sunday-school. As this seems to be a little far for some to walk, a bus line operates between the church and this district on Sunday mornings, and it has always been well filled.

Grace church has also some of her very active workers in the Sunday-school and church, located on West Leavenworth. After a canvass of that section, and learning of the large number not attending Sunday-school, it was decided to locate a branch of the school on Forty-eighth and Leavenworth. The first session was held Sunday, July 18th, and the outlook is very good. The seven classes started were all taught by Grace people living in that section.

On July 25th the attendance at Grace Lutheran Sunday-school was 188, with an offering of $5.72. The Leavenworth division had 66 present and $1.50; a total of 254 and offerings of $7.22.

Frederick County Lutheran Reunion.—The eighth annual reunion of Frederick county, Maryland, was held at Braddock Heights, the popular resort on Catoctin Mountain, on Wednesday, July 25th, 1915. The attendance was large, and the reunion one of the best ever held.

Rev. J. C. Bowers delivered an excellent address on "Patriotism and Lutheranism." Rev. W. A. Hartman delivered an able address on "The Larger Lutheran Church." Both of these addresses received much praise from the large and enthusiastic audience that more than filled the auditorium.

The combined choirs, numbering forty voices, of the Lutheran church in Middletown, and the Lutheran Sunday-school of Frederick rendered several fine selections and led the singing. Mrs. Mary Steckle Burck, organist of the Middletown church, directed the music. A very important feature was the music of the Loysville Orphans' Home Band, which rendered a concert of one hour before the program proper, and also after the benediction.

These reunions have become quite popular and thousands of people from far and near gather here each year. The committee decided to hold the reunion next year at the same place on the fourth Wednesday of July. The officers of the committee are: Rev. C. W. Hess, Brunswick, chairman; W. W. Doub, Middletown, secretary, and H. C. Zacharias, Frederick, treasurer.

Scranton - Wilkes-Barre, Pa., Notes.—Some one has called these cities the "fringe of Pennsylvania Lutheranism," but we find the "fringe" somewhat active in summer-time.

Grace church, Rev. A. W. Baker, pastor, has given the auditorium and pews a new coat of varnish. A canvass of the city to locate General Synod families is being made.

Holy Trinity church has just called the Rev. J. C. Mates, of Trenton, to take the place of Rev. Chas. Spieker, deceased.

St. Paul's church is losing its efficient pastor, the Rev. R. Pfeil, who has accepted a call to West Hazleton.

St. John's church, Rev. L. D. Ulrich, pastor, is building a new church and parsonage, which will be the largest and most complete Lutheran church in this section.

First German-English church, Rev. C. J. A. Reichardt, pastor, has rebuilt and enlarged the church, and will dedicate in September. Pastor Reichardt and Dr. H. W. Deible are publishing a parish paper, "Lutheran Greetings," which they hope to make a locality paper covering this district. We note that Rev. Reichardt was sadly bereaved on May 24 by the death of his son Paul, a bright boy of tender years.

Christ church, Rev. P. N. Wohlsen, pastor, has added 50 members, reduced its indebtedness, met its obligations, and increased the pastor's salary during the first year of the pastorate.

Grace church has sprung into life under the leadership of the Rev. W. R. Fitzgerald. Aggressive work is solving the peculiar problem of this field.

The Northeastern District Luther League was represented at Johnstown, Pa., by Rev. A. W. Baker, P. W. Banker, Miss Sophie Ecker and Miss May Meyer.

A. W. B.

Celebrates Twenty-fifth Anniversary.—Much enthusiasm was shown at a reception held at St. Mark's Lutheran church, York, Pa., in celebration of the twenty-fifth anniversary of the Rev. Peter Livingston's pastorate. Upwards of 500 parishioners, friends and visiting clergymen attended the function, which was one of the most elaborate and successful ever enjoyed by the congregation. As testimonials to faithful service during his pastorate, the pastor was presented with purses containing upwards of $50. One purse, the gift of the Lutheran Ministerial Association, was presented by the Rev. S. E. Herring. Another, from the congregation, was presented by the Rev. H. H. Weber, D. D. A special program was given in the church auditorium. Excellent music added much to the spirit of the evening and was discoursed by the Sunday-school orchestra. At the close of the program, those present were invited to repair to the Sunday-school room, where a committee of the Ladies' Aid Society served refreshments.

The Rev. Mr. Livingston took charge of St. Mark's Lutheran congregation on July 27, 1890, in the old chapel. The church membership at that time was 65. The Sunday-school numbered 130. Largely through the personal efforts of Pastor Livingston, the enrollment of the Sunday-school has been increased to 720, while the congregation at present numbers 561. The old chapel was sold for $1,450. On April 19, 1892, ground was broken for the present edifice, the site having included the parsonage. The church of to-day was dedicated on April 23, 1893.

All of the church debt has since been liquidated. During the last twenty-five years Pastor Livingston has baptized 612 children, solemnized 349 marriages and officiated at 280 funerals. A total of 858 persons have been received into church fellowship. The congregation is at present well organized, with an active body of workers and a first-class financial system.

In Charge of Lutheran Conferences.—The names and addresses of pastors who will look after the Lutheran conferences in connection with the conventions of the Laymen's Missionary Movement, 1915-1916, are:

Chicago, Ill., Rev. John F. Seibert, 518 East 41st St.
Pittsburgh, Pa., Rev. J. E. Bittle, D. D., 423 South Ave., Wilkinsburg.
Denver, Colo., Rev. J. E. Hummon, 2209 California Ave.
Topeka, Kans., Rev. M. F. Troxell, D. D., 523 Buchanan St.
Wichita, Kans., Rev. G. G. Clark, 919 S. Emporia Ave.
Baltimore, Md., Rev. Ezra K. Bell, D. D., 821 W. Lanvale St.
Philadelphia, Pa., Rev. E. H. Delk, D. D., 630 N. Broad St.
Cincinnati, Ohio, Rev. J. W. Kapp, D. D., 244 Gilman Ave.
Wheeling, W. Va., Rev. W. S. Dysinger, 1518 Jacob St.
St. Louis, Mo., Rev. M. Rhodes, D. D., 5070 Waterman Ave.
Cleveland, Ohio, Rev. R. A. Halverstadt, 2321 E. 100th St., S. E.
Albany, N. Y., Rev. C. W. Leitzell, D. D., 9 Lodge St.
Toledo, Ohio, Rev. Alvin E. Bell, 2242 Whitney Ave.
Reading, Pa., Rev. C. R. Myers.
Wilmington, Del., Rev. Geo. I. Uhler, 705 Concord Ave.
Newark, N. J., Rev. W. H. W. Reimer, 340 Waverly Ave.
Spokane, Wash., Rev. J. N. Lentz, 108 E. Indiana Ave.
Seattle, Wash., Rev. H. C. Stafford, 4417 Evanston Ave.
Dayton, Ohio, Rev. J. E. Harms, 145 Oxford Ave.
Davenport, Iowa, Rev. W. H. Blancke, D. D., 1412 Main St.
Sacramento, Cal., Rev. H. C. Funk, 2005 Yale St.
Kansas City, Mo., Rev. A. Bard, D. D., Ph. D., 3800 Troost Ave.
San Francisco, Cal., Rev. J. R. Braeuer, Ph. D., 2023 Sacramento St.
Des Moines, Cal., Rev. A. B. Leamer, D. D., 1110 21st St.
Nashville, Tenn., Rev. R. T. Vorberg, 1309 N. Sixth Ave.
Fresno, Cal., Rev. H. H. Rippe.
Los Angeles, Cal., Rev. H. J. Weaver, D. D., 831 Harvard Boulevard.
Indianapolis, Ind., Rev. A. E. Renn, 112 E. Walnut St.
San Diego, Cal., Rev. G. H. Hillerman, 1140 21st St.
Columbus, Ohio, Rev. F. M. Porch, D. D., 241 N. Monroe Ave.
El Paso, Texas, Rev. A. C. Harris.
Oklahoma, Okla., Rev. N. H. Royer, D. D., 212 E. 12th St.
Harrisburg, Pa., Rev. S. W. Herman, 107 Locust St.
Harrisburg, Pa., Rev. J. B. Markward, D. D., 1622 N. Second St.
Harrisburg, Pa., Rev. L. C. Manges, D. D., 1431 Walnut St.
Scranton, Pa., Rev. A. W. Baker, 1427 Mulberry St.
Syracuse, N. Y., Rev. E. L. Keller, Hotel Jefferson.
New York, N. Y., Rev. F. H. Knubel, D. D., 48 Hamilton Terrace.
Brooklyn, N. Y., Rev. Geo. B. Young, D. D., 490 Third St.
Washington, D. C., Rev. S. T. Nicholas, Maryland Ave., S. E.

For all denominational information, Lutheran correspondents will address either Rev. L. B. Wolf, D. D., general secretary of Foreign Missions, Baltimore, Md., or Rev. H. H. Weber, D. D., general secretary of Home Missions and Church Extension, York, Pa.

HONOR ROLL

Churches That Have Increased Pastor's Salary

650. Trinity church, Wheeling, W. Va.
651. Trinity church, Grand Rapids, Mich.
652. Trinity church, Johnstown, Pa.
653. Salem charge, Dover, Pa.
654. Grace church, Elkhart, Ind.
655. Lutheran charge, Summerhill, Pa.
656. Augsburg church, Chicago, Ill.
657. Lutheran charge, Liberty, Pa.
658. Lutheran church, Clearfield, Pa.
659. Gilead church, Center Brunswick, N.Y.
660. Calvary church, Chicago, Ill.
661. First church, New Kensington, Pa.
662. Memorial church, Nevada, Iowa.
663. Trinity church, Berwick, Pa.
664. Lutheran charge, Seven Valleys, Pa.
665. St. Mark's church, Albion, Ind.
666. St. Matthew's church, Hanover, Pa.
667. Trinity church, Keyser, W. Va.
668. Lutheran charge, York Springs, Pa.
669. Trinity church, Camp Hill, Pa.
670. Trinity church, Beatrice, Neb.
671. Christ church, Harrisburg, Pa.
672. Lutheran charge, Irving, Ill.
673. Mt. Bethel charge, Stone Church, Pa.
674. Augsburg church, Harrisburg, Pa.
675. Lutheran church, Orangeville, Ill.
676. Trinity church, Chambersburg, Pa.
677. St. Peter's church, Reading, Pa.
678. Luth. church, New Germantown, N. J.
679. Grace church, Monongahela, Pa.
680. Zion church, New Germantown, N. J.
681. First church, Bridgeport, Conn.
682. St. Paul's church, Hillsboro, Ill.
683. Trindle Spring, Mechanicsburg, Pa.
684. Elias church, Emmitsburg, Md.
685. ———?

MISSION TERRITORY OF GREATER NEW YORK

REV. CARL ZINSSMEISTER, D. D., MISS. SUPT.

The latest census gives the Empire State eleven million of inhabitants. Add to this New Jersey and the New England States, and you will have almost an empire in itself, and more than one-fifth of the population of our country on the territory of the New York Synod. This territory of unparalleled opportunity for mission work calls for the prayers, means and sacrifices of the entire Lutheran Church, whose combined synodical resources would be inadequate to meet the demands. Verily a field ripe unto harvest. The progress of the General Synod, while a modern mission-miracle, is but a drop in the bucket, having scarcely caused a ripple in the sea of opportunity. In the last eight years more than twenty missions were inaugurated on this territory by our synod alone. And with the Master's words ringing in our ears, "Give ye them to eat," we stand as helpless, as baffled, as the disciple of old—"What are these among so many?"

Corner-stone Layings

Never in the history of our synod were corner-stones laid on two successive Sundays, as was recently evidenced.

Rosedale, L. I., looked forward to that happy event, and witnessed the ceremony of the corner-stone laying of Christ Lutheran church at 3 o'clock on the afternoon of July 13th. Some 150 people assembled for the services, in which, besides the pastor and missionary superintendent, the following clergymen assisted: Dr. Oberlander, the president of Conference; Dr. G. B. Young, Revs. Kitzmeyer, Fieg and J. H. Dudde. A helpful, inspiring service and a good voluntary offering contributed to the success of the day.

Glen Morris, L. I.—On the Sunday following a goodly number of people congregated to witness the same ceremony at the above place. The vacation season had partly depleted our number here, which had, however, no dampening effect on the interest manifested. The above pastor and officers were present at this service, with the exception that Rev. Hardy was substituted for Rev. Kitzmeyer, and student Hocker for Mr. Dudde. A substantial offering was given for the work. The church will be entirely of stone—a credit to the church and community when finished. Dr. Sadtler has the distinction of building two churches at the same time.

Paterson, N. J.—At the call of the Rev. A. N. Bean, pastor of the First Lutheran church, we spent Sunday evening, the 18th inst., with him and his people, giving our illustrated lecture to an unusually large and interesting summer audience. The many expressions of appreciation given after the services causes us to believe that the eyes of many were opened to the great opportunity of our Church, and the benevolences for synod will have received a stimulus. While there, we were gratified to clasp the hand of two young men who contemplate entering the ministry.

Farewell Service at Clay, N. Y.—In accordance with previous arrangements, Mrs. Zinssmeister and myself reached Clay from Hartwick Seminary, June 25, and rehearsed the choir and children on Saturday afternoon at the old church, which the women were decorating for the final service. On Sunday we conducted preparatory services and held the last communion, which proved the most precious of all the services of the day. Children's service followed at two o'clock, when three children were baptized. The general farewell service took place at three o'clock, by which time standing room was at a premium and more than 200 were listening from without. By actual count, 537 people crowded the old church. The Lutheran Brotherhood of Syracuse was represented by 110, coming in autos. Rev. Dr. Dattan, Pastor Schroeder, president of the Western Conference, and Pastors Wettekind, Ellerman, Paetznick and Christ, of Syracuse, assisted in the services. The last day was the greatest in the history of the church.

Arrangements to build the new church on the lots in the village of Clay, secured as a gift from the Miller family, are now under way, and our vacation month will be devoted to this field.

Brooklyn, N. Y., July, 1915.

York, Pa.—Rev. Adam Stump, D. D., who will complete twenty-five years of most successful service as pastor of the Quickel's charge, York, Pa., will celebrate the event during the month of October with special services in all the churches and congregations. The speakers for the occasion will be: Rev. Drs. J. A. Singmaster, Luther Kuhlman, J. A. Clutz, and H. H. Weber. Elaborate preparations are being made to make this a memorable event, to do honor to the worthy and popular pastor. The charge is in excellent condition.

Devotional and Practical

JESUS, THE BEAUTIFUL

BY AMOS R. WELLS

Roses gleam with red and white;
Jesus is a fairer sight.
Violets in shadows lie;
Jesus wins the seeking eye.

Where the sunset's green and gold
As a missal is unrolled,
Tenderer in beauty still
Jesus shines on vale and hill.

Where the mountain's regal dome
Gives the clouds a castle-home,
Lordlier than all their grace
Jesus crowns His dwelling-place.

Sweeter than the morning light
Laid upon a maiden bright,
Lovelier than children are,
Jesus' face is fairer far.

From the beauties of the world
By the happy spring unfurled,
From Milan's crystallic spell
And the art of Raphael,

Turn we with contented eyes
Where all beauty satisfies,
Where the soul of loveliness
Knows to gladden and to bless.

Jesus, beauty's central sun,
Thou the only beauteous One,
Clear my eyes that I may see
All is beautiful from Thee!

—Christian Endeavor World.

TO MEND THE BROKEN SABBATH

If the partial breakdown of the American Sabbath is to be repaired, if the American people are to come to a realization of "the theft they are practicing on themselves, to say nothing of their iniquity toward God, in the reckless abuse of Sunday, which dissipates their energies and lowers the tone of their lives," the first move must come from the Church, declares the editor of the New York "Christian Advocate." It is indispensable to this end, he says, that Christians should "recognize the spiritual values lying in the proper distribution of their time on Sunday."

"If they were more evidently convinced that the primary requirement of the day for themselves is an uninterrupted fellowship with God through prayer and meditation, to be followed by the unspeakable advantages of community worship in a temple dedicated to the Lord, the proper disposition of the balance of the day would be insured. If we begin the day with the notion that a fortunate pause in the hurrying activities of the week has been granted us for the mere purpose of festivity, the sanctuaries of the day are likely to be ignored. . . .

"We have no desire to suggest a schedule for Sunday which would make the day irksome with artificial restraints upon a normal and happy life, but we are very certain that

there has been a gradual diminution of the spiritual purpose of Sunday on the part of Christian people, which ought now to be strongly resisted, lest it sweep on to further abuses of the finest institution ever devised by God for the protection of the human race."

That the Church is largely responsible for the fact that this is a "Sabbath-breaking generation," the "Herald and Presbyter" (Cincinnati) agrees. It says the question is, Do we keep the Sabbath, or only Sunday? There is much in a name in this case, we are told—"no man has any right to be called a factor for Sabbath observances who is so weak in backbone and knee and speech that he does not call it the Sabbath." We read further:

"Everyone who cares for sacred things sees that there is a terrible growth in Sabbath desecration. To great masses of people the day is simply given over to worldliness, in the way of sleeping, feasting, visiting, theaters, picnics, excursions, automobile and bicycle and carriage riding, baseball, and other games, while the Church and religion are neglected and trampled under foot. The Sunday paper takes the place of the Bible to multitudes, and God is not in any of their thoughts.

"But how can we expect them to do otherwise? Why should they observe the day as a holy day, and not as a holiday? Because it is right. It is a sacred duty. It is the law of God. It is God's holy day. But they are not told that it is. Many of them never hear it called the Sabbath. It is only Sunday to them. Many children never hear the Sabbath-school called anything but 'Sunday-school.'

"And why should they have any more regard for Sunday than for Monday, unless it is God's holy day, and they are taught that it is, and are taught to observe it? Until Christian people have enough respect for God and for his day to call it the Sabbath, they need not expect the world to pay any attention to it."

The great difficulty, we are told, is not with the sects which refuse to recognize the first day of the week as the Sabbath, but "with those professed Christian people who believe in the Sabbath so slightly and so weakly that they never call it the Sabbath, or assert the sacredness of the day by using the name which divinely designates it as the holy day of God." The editor of the "Herald and Presbyter" concludes with these emphatic sentences:

"We did not expect to say so much on the subject just at this time, but Sabbath desecration is a sin that in God's sight is as deadly and as hateful as murder or theft. It is one of the peculiarly aggravated sins of our own times. Christian people should stand up and protest against it. They should advocate and defend the cause of the Sabbath. If they do not do so more vigorously by life and word, the Sabbath will increasingly become to the world merely Sunday, a day with a heathen name, and then . . . simply Sunday, to be trampled under foot and desecrated with impunity.—Literary Digest.

THE AGED CHRISTIAN

From the days of his youth he has been in the habit of attending church. Now he is an old man, and he walks with feeble step. Yet every Sunday morning he makes his way to the house of God. He prefers to walk when the weather is fine, although he has a thoughtful son who is always ready to take him in an automobile.

He sits facing the preacher, and very near the front of the church. He hears very little of what the preacher says, for he is quite deaf. Most persons so afflicted would consider that that was reason enough for staying at home; but it is not so with this aged saint. He loves still to worship God in the church of which he has long been an officer. The few words he does hear cheer him.

"I know that my Redeemer liveth," he said one morning, as he clasped the hand of his pastor at the door of the church.

"You caught that?" said the minister, for he remembered that he had quoted the passage in his sermon.

"Yes, I heard, and it made me very happy to know that they expressed the assurance of my soul," answered this veteran in Christ's service.

One other morning he heard the minister mention "family worship." Instinctively and instantly he held up his hand, under the impression that the preacher was asking how many observed family worship.

"I'm pretty feeble, and I can't hear much; but I can maintain family worship," said this stalwart "pilgrim of the infinite," when he spoke of the incident later.

What inspiration and strength others find in his example the old man does not realize; but few do more for the cause of the Lord than he does by his mere presence every Sunday at church. — The Youth's Companion.

THE GREATNESS OF THE COMMONPLACE

We are beginning to be truly great when we discern his name and seal upon the commonplace. It is one thing to see God's name in lightning; it is a far finer thing to see his name in the sunlight. It is one thing to see his blazing seal in the volcano; it is a far finer thing to discern it in the household fire. It is one thing to see his awful signature in the earthquake; it is a far finer thing to see that name in the trembling ear of corn. It is one thing to see the name of the Lord in the convulsions and revolutions of kingdoms; it is a greater thing to read it in the simple life and movements of a little child. It is one thing to see the Almighty in the stupendous; it is a greater thing to see him in the commonplace.

Now life is crowded with commonplaces. Look at the commonplace gifts which fill our days: bread, and sleep, and reason, and friendship, and love, and home. Look at the commonplace duties which meet us day by day: they wear no gay or courtly dress, they are garbed in the grayest homespun; they do not parade on the stage, they dwell in the quiet side-streets; they have no spectators, they walk alone.

These little commonplace duties, a vast undistinguishable crowd of little "oughts" and "musts," fill most of our days. And only occasionally does any duty come to us by the main street, with band accompaniment and waving banners, and with lines of onlookers watching our exalted service.

No, life is thronged with commonplaces, and the Master teaches me that commonplaces are the raw material of greatness. Commonplaces are the first steps to sovereignty; nay, better than that, in our commonplaces we may find our thrones. To receive a little child in his name, to welcome the humdrum duty as a sacred mission, to regard a lowly office as a holy trust, to make a commonplace uncommonly noble and beautiful, this is the beginning of greatness. "He took a little child and set him by him." — Dr. J. H. Jowett.

IN THE BOTTOM OF THE SEA

A professional diver said that he had in his house—what would probably strike a visitor as a very strange chimney ornament—the shells of an oyster holding fast a piece of printed paper. The possessor of this ornament was diving on the coast, when he observed at the bottom of the sea this oyster on a rock, with a piece of paper in its mouth, which he detached and commenced to read through the goggles of his headdress. It was a gospel tract, and, coming to him thus strangely and unexpectedly, so impressed his unconverted heart that he said: "I can hold out against God's mercy in Christ no longer, since it pursues me thus." He became, while in the ocean's depths, a repented, converted and (as he was assured) sin-forgiven man—"saved at the bottom of the sea."—Ram's Horn.

The Family

LOVE OF LIFE

BY TERTIUS VAN DYKE

Love you not the tall trees spreading wide their branches,
Cooling with their green shade the sunny days of June?
Love you not the little bird lost among the leaflets,
Dreamily repeating a quaint, brief tune?

Is there not a joy in the waste windy places?
Is there not a song by the long, dusty way?
Is there not a glory in the sudden hour of struggle;
Is there not a peace in the long, quiet day?

Love you not the meadows with the deep lush grasses;
Love you not the cloud-flocks noiseless in their flight?
Love you not the cool wind that stirs to meet the sunrise;
Love you not the stillness of the warm summer night?

Have you never wept with a grief that slowly passes;
Have you never laughed when a joy goes running by?
Know you not the peace of rest that follows labor?—
You have not learned to live, then; how can you dare to die?

—Scribner's Magazine.

FOSTERING FAMILY LOYALTY

"One thing about Aunt Carolyn, she never had a word of unkind criticism for any of her family. Whatever she thought, under times of real provocation, she kept it to herself and stood up for them all regardless."

This was said about a woman whose selfish, and in many respects unlovely, life had just come to a close. Her virtue of loyalty seemed to cast a mantle of charity over all her shortcomings.

How deathless a loyalty the Cameron clan displayed in their annual reunions around the huge old rock on which they spread their weapons, when they cried in lusty unison, "Shoulders thegither! Shoulders thegither! The Cameron clan!" Who shall say but that the name and fame, aye, the deeds and heroism of these clansmen, have been a result of this very rock-centered loyalty to each other!

Contrast this spirit with that of many a modern American home, where even the inner circle is made up of a bickering, criticizing, diverse assortment of detached units, and then ask yourself, What is the root of the wide difference?

The answer is plain. Individuality is fostered at the expense of family unity; personal pride at the expense of family pride. Individual tastes, talents and traits are so assiduously consulted and cultivated that each child comes to have entirely separate interests from all the others of the household. In the old days a man was lost apart from his clan, but the modern man is so independent from early youth that he virtually faces the world alone.

The pendulum has swung too far. Neither extreme is good. For even if the individual should never need the help of another (though he is sure to, sooner or later), he does continuously need the joy of comradeship, its comfort and inspiration.

To be sure, comradeship is often found outside one's home circle, and perhaps more congenial companionship outside the family group; yet where the inner circle has been closely knit by a spirit of devotion each to each and to common interests, there is no bond like it, none so dependable and strength-giving. Those who have chummed with their brothers and sisters through the years will understand; and they will say with me that there is no spirit in the world, save that of Christianity itself, that is as worth fostering in youth and cherishing in age as this spirit of family devotion.

Because it is such a strong and abiding force, I am deploring its increasing rarity in American homes. When the habit of discord and separation has once taken possession of a group of brothers and sisters, it can never be fully overcome. The memory of quarrels rankles despite all outward reconciliations and the lapse of years; and if no worse, it leaves a spirit of criticism, even to old age. A quarrel is never really over while the memory of another's incessant fault-finding will efface dozens of fine qualities in the march of the years, just as her loyalty to her own shed such a benediction over the otherwise mistaken life of Aunt Carolyn.

But, thank God, that while this miserable, ever-widening rift in the family lute comes gradually, in like manner the opposite spirit may grow from day to day in a home circle and strengthen with the years until nothing on earth can estrange the brothers and sisters from each other.

Back of either loyalty or lack of loyalty are the parents, and the very early training. There cannot be bickering and fault-finding between father and mother without the children seeing, hearing and reproducing it; nor can there be harmony and devotion without their having a like effect on the little mirror souls.

Parents, moreover, may do far more than merely to set good examples. They should insist on peace and mutual forbearance between children from babyhood until these become fixed characteristics. Then in numberless ways they may foster pride in each other and in the family name. Ridicule and ugly criticisms are to be nipped in the bud, for these start quarrels and ill-will to which there may be no end. You and I both recall certain sneers that embittered our childhood.

To avoid these as far as possible, let childish sympathies and interests be linked together in the daily play and work. Gardens may be worked on shares; there may be joint ownership of pets, toys, games, books, possessions of all kinds, with a clear-cut idea of mutual responsibility in the sharing. Kindliness to each other is the fundamental principle of life-long love and loyalty.

Every tactful mother studies children's rights and knows how to blend their pleasures and work into a regular system of happy interdependence. Of course, love and unselfishness are the key-words to this happy state. Both can be inculcated by beginning early and striving patiently and persistently, yet without loud insistence.

Upholding the family name and credit in a neighborhood is an idea that is quickly grasped and fully appreciated by the average child. "Not to tell" anything detrimental is one of its first lessons; to maintain a bit of reserve on family affairs is the second. To protect each other from bodily harm, from insult and unkindness comes to children naturally and strengthens the ties that bind together the little group. Out of these small beginnings grows the family affection and pride that has saved countless thousands in times of temptation, saved them from sudden falls and from lives of evil.

Undoubtedly the cultivation of family ties is easier in rural places than in towns and cities where neighbors are close and many; yet, given the determined parents and the early start, it is possible under any and all conditions. To realize the sore need of family loyalty we have only to think of the circles we know that have been broken by ill feelings and hard words, until their members, forlorn segments, drift farther and farther apart, without the anchorage of brotherly and sisterly bonds.

Loyalty from one's own and loyalty to one's own form a richer heritage than can be written into any will.—The Continent.

—"A Christian need not advertise himself. If there is real worth in him, the world will see it, and do the necessary advertising."

THE JOY OF LIVING

"Life is just a disappointment," said a woman who had really a great deal to make for happiness.

"Then you do not live right!" answered her friend, a woman who had borne much—even disgrace for one she loved—with fortitude.

"Do you mean to tell me every one can be really happy?" exclaimed the woman.

"I am!" answered the friend. "And I have taught my children to be."

"Teach me, too, if you can."

"My dear, you have got to learn to enjoy every little bit, and just one bit at a time. When you awaken, be glad you can get up—that you need not be chained to a bed of sickness or pain. Enjoy preparing the breakfast; it is really the finest meal of the day if you take it happily.

"Watch the out-of-doors, and see its beauties—the majestic storm, the caressing sunshine and the singing birds, the glorious sunset; if you chanced to be traveling in a foreign country, you might see these same things, and call them wonderful.

"Enjoy each piece of work as it comes. Nothing is really bad to do, if we think right about it. Some of it is a little strenuous, but think of the beauty of lines of gleaming clothes, of rows of smoothly ironed garments, of glistening windows and dishes, of well-made beds and well-dusted furniture!

"Once there seemed no happiness in the world for me. But I determined to get happiness out of mere living. I made my bed with exquisite care, so that I loved to get in it at night. I set my table as if for a guest, and learned to enjoy my simple food. I liked my new clothes, however simple they were, and my household furnishings, however inexpensive.

"I enjoyed my neighbors, and my own family. I enjoyed every book and magazine as if it were the only one I possessed. I enjoyed my simple recreations as if they were rarely unusual. What gratifies me most is, that the children have fallen into the same habit. 'Nice bed,' baby says, and pats her pillow. Then she nestles down contentedly, and drops off to sleep. It is not a disappointment for her to go to bed!

"'Let's have a picnic, mother,' Robert is very apt to say. Then we pack a basket of plain, wholesome food, and sally forth. We have no horse or power boat with which to travel, but we walk or row to some secluded spot, gather sticks for a fire, and cook our simple meal. We get close to nature, and I never hear a repining word. We all enjoy it thoroughly.

"Both boys and girls enjoy all sorts of weather, all sorts of experiences. The girls take actual delight in seeing how pretty they can make their inexpensive gowns. The boys are proud when they can add some home comfort from their little workshop.

"There will, of course, be troubles for each of us. But if we persistently enjoy each minute of the day as it comes, there will be little time left for repining—and repining never helps a misfortune." — The Housekeeper.

CHILD ANSWERS OWN QUESTIONS

All mothers and fathers are acquainted with that trying age in children when almost every sentence they utter is a question. It seems like a thankless task to answer the questions, for many of them appear to be asked without much desire to gain information. Another question follows an answer, and the replies make little impression. It is interesting, therefore, says "The Youth's Companion," to know that one mother so handles the situation that she saves herself much needless talking, and at the same time gets her little son to use his mind.

Perhaps as she starts with him for a walk, he sees a ladder resting against the eaves of a house. "Mother," he asks, "what is the ladder up by that house for?"

Instead of answering in the usual patient but bored way, "So that they can get up on the house, dear," the mother says in an animated tone, "I wonder what it can be there for?"

"So they can get up on the house," the boy announces, triumphantly, for of course he knew at the beginning why the ladder was placed there.

"But why should they wish to get up there?" the mother persists. The boy begins to think, and very likely hits upon several reasons for the ladder's being in its present position.

Having disposed of that problem, the boy cries, "Oh, mother, what makes the horse run?"

"Why do you run?" asks his mother.

"Oh, because I'm in a hurry, or because I feel like running, or because you call me."

"Then why do you think the horse runs?"

"Because he feels like running?" suggests the boy.

"Or because the people driving him are in a hurry," adds the mother. And now the boy really listens to the suggestion, which he would not have done at first.

Of course, there are many questions that should be answered frankly and honestly, but the child at the "question age" seldom asks them. Everything that he sees is interesting to him; he has much to learn; naturally, he resorts to questions instead of thinking out solutions for himself. But when once he has begun to find his own answers, he has taken the first step in learning to reason, and happy is the mother who starts her son on that road, for it leads to fields of knowledge for him, and peace of mind for her.—Continent.

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If we could close our eyes to Quality, we could do lots of things that look good in the doing, but when the one great essential, Quality, is lacking, time tells a different story, and the passing good is outweighed by a resentment that is born of the knowledge that the one thing you depended upon was lacking, and you forget the price but you will never forget the quality.

UNPROFITABLE CHURCH-GOING

Those who go to church simply to find an excuse to rail at the preacher or congregation might well ponder the reply of that Eastern father to his son, who had said: "O father, see how my brother lies all night in slothful slumber, while I have arisen to pray."

"My son," said the father, "it is better to sleep than to arise to find fault with thy brother."

So it is better to stay away from church than to attend for the purpose of fault-finding. — The Christian.

—To sharpen scissors, take a bottle and cut with the scissors as if you had to cut the neck off the bottle. This is effective.—Woman's Home Companion.

Home and Farm

THE HEART OF THE TREE

BY HENRY CUYLER BUNNER

What does he plant who plants a tree?
He plants the friend of the sun and sky,
He plants the flag of the breezes free;
The shaft of beauty towering high;
He plants a home to heaven anigh
For song and mother-croon of bird
In hushed and happy twilight heard—
The treble of heaven's harmony—
These things he plants who plants a tree.

What does he plant who plants a tree?
He plants cool shade and tender rain
And seed and bud of days to be,
And years that flush and fade again;
He plants the glory of the plain;
He plants the forest's heritage;
The harvest of a coming age;
The joy that unborn eyes shall see—
These things he plants who plants a tree.

What does he plant who plants a tree?
He plants, in sap and leaf and wood,
In love of home and loyalty
And far-cast thought of civic good
His blessing on the neighborhood
Who in the hollow of his hand
Holds all the growth of all our land—
A nation's growth from sea to sea
Stirs in his heart who plants a tree.

LIVE AND LEARN

BY LE DEAN

There are one hundred and one things in every-day life to be learned, if only we will keep our eyes open and ears attuned. We are willing, aye, eager, to live, but are we anxious to learn?

Our teachers are ofttimes so insignificant—the word of a little child, the song of a bird, the beam of golden sunshine that sends its shaft across our room, the germinating seed that pushes through the dark earth up to light and air—all have inaudible voices and helpful messages to those who listen well.

Home life is, or should be, the true heart life. We mar the peace and serenity of the day by our ignorance in the trifling details of every-day life.

How often we read of how to use that old-time article — the broom — how to properly clean a room, how to manage in kitchen and pantry, yet often the suggestions are wholly impracticable because time is the one thing needful for their accomplishment, so we lose temper and patience trying to go by rule and doing all wrong.

Take, for instance, the weekly cleaning-day, beginning with the bedroom. "Remove all furniture, cover the bed, put aside the bric-à-brac, sweep with the grain of the carpet or rug"—so say the helpful hints.

But what busy housewife has time for all that unnecessary work, making each room like a dismantled fort?

Listen: If you must use the old-time instrument — the broom — just dampen it so as to take up the particles of dust, go over the room, moving the furniture as you come to it, then with the duster go over it again, and you will be through in fifteen minutes, and ready for the next room—and it will be sweet and clean (I know by experience).

How about the cucumber? Do you pare it up and down? Rather cut off both ends before paring, else the bitter follows the knife; sprinkle with salt and place in the ice-chest until ready to use.

What of your spinach? The French chef insists that it is better on the second day. To prepare it, cut the roots, wash in several waters, put one-half pint of water in the sauce-pan, with a teaspoonful of sugar, and salt to taste; bring to a boil, dropping in and stirring the spinach until all the leaves are immersed; boil fifteen minutes, then turn into the strainer, press out the water, chop fine, add butter and pepper, cover and push aside on the stove until ready to serve, when reheat it and sprinkle with finely-minced egg; this can be prepared and served for several meals, either by re-heating or cold, as a salad.

There is a salad craze abroad, but do not attempt all the combinations you read about, but rather trust your own judgment as to what vegetables or fruits will blend agreeably and satisfy the palate. Apples sliced, sprinkled with crushed English walnuts, a little sugar and a generous supply of mayonnaise, gives a delicious salad, and so easily prepared.

Another spring vegetable—a blood-purifier — is rhubarb, so appetizing as an accompaniment to meat, or for the bread-and-butter luncheon. Wash the stalk, *but do not peel;* cut in inch lengths, drop in boiling water —a half pint, or just enough to keep from burning, having previously poured the boiling water over to remove the rank taste; then pour off immediately, add sugar, stir and boil about five minutes, when you have a delicious sauce—almost like marmalade.

Yet another appretizing sweet—prunes, which the doctors say should be eaten every day for their medicinal virtues. Wash and soak them in water to cover twenty-four hours. Put to boil in the same water, add sugar to taste, flavor with lemon, and you will have a fine fruit.

There are so many helps in the way of canned goods that a meal can be served in short order. A 10-cent can of fish flakes will furnish two meals for a family of four, a part made in cakes for dinner and the other half creamed for breakfast. With a fruit cocktail, French fried potatoes, hot biscuit, coffee or tea, you have a substantial and appetizing meal to begin the day, and beginning the day with temporal and spiritual wants supplied, can go forth to duty with a peaceful mind and a glad heart.—Christian Work and Evangelist.

ABOUT CORNERS

It was not until I began to count the number of corners that I realized how little I really knew about my house, despite the fact that it had been built according to plans and specifications furnished by ourselves. To begin with, there are the nine rooms. "Well," you will say, "put down four corners to each room." But I have brushed too many cobwebs out of the ceiling corners to have them thus ignored, so I put down eight to each room; or seventy-two for the nine rooms.

In the upper and lower halls, including side entry and back passage, there are twenty-eight corners, which, added to seventy-two, makes the first hundred.

There are two flights of stairs, one at the front and one at the back of the house. Each stairway has nineteen steps, and as they are of the enclosed type, each step has two corners, which brings the sum up to one hundred and seventy-six.

There are ten closets, including pantries and store-rooms. Counting eight corners to each, we have two hundred and fifty-six corners. But these closets, pantries, and store-rooms all have shelves, which, in turn, have corners from the depths of which refractory particles of dirt must often be tediously fished out with some sort of an improvised skewer. Here we have a hundred more corners, or three hundred and fifty-six so far.

The forty windows in my nine-room house must needs be frequently cleaned, three hundred and twenty corners in all. Add this to three hundred and fifty-six, and we have six hundred and seventy-six corners. While these are the main details, it is easily seen that if we are to consider the woodwork, which must be rubbed down with a dust-cloth after each sweeping, the number of corners made by the joining of baseboards, carpet-strips, door and window sills, and other architectural details would carry the number far and away beyond the limit of a thousand, which perhaps you thought impossible.—Mother's Magazine.

THE CARE OF IRONS

First of all, the irons must be immaculately clean and suited to the article to be ironed. Irons come now in all sizes, for all purposes.

Heat the irons slowly, but have them very hot before starting, even if they must be cooled later. Try them on a soft, clean cloth.

The ironing-sheet also must be clean. For fine lingerie, cover the ordinary ironing-sheet with thin material; for embroidery and lace, use a Turkish towel, pinned tightly around the board. To stiffen articles slightly without starch, rub them on the wrong side with warm water and borax.

To clean the irons, if starch sticks, rub them over fine emery-paper, then with a little paraffin wrapped in muslin. If an iron becomes rusty, scrub it with hot water and soap, then rub it very lightly with lard. Wipe it carefully with absorbent cotton to remove all traces of the lard.

Never allow irons to get red-hot, as it takes the temper out. Do not put a hot iron in water to cool it; stand it on one side for a few minutes.

It is unwise to put irons directly over the gas-flame, as it spoils the iron. In the absence of a special device for holding them, use an asbestos mat.

When possible, colored goods should be ironed on the wrong side, then pressed on the right. This brings out the coloring. No wool underwear ought to be ironed, as ironing causes it to shrink. — New York Sun.

THE BEST SCHOOL OF MANNERS

Good manners are more a matter of example than of precept, and the mother who would inculcate them in her children must practice them herself. Yet her care for the physical well-being of her children is the thing most prone to cause neglect, on the part of the busy housewife and mother, of the little courtesies which, practice toward each member of the family, bring forth like treatment in return.

A pretty habit of a well-mannered small boy was to kiss his mother's hand. It was not merely the instinct of an affectionate heart; he had seen his father do it so frequently that it began as one of those imitative acts to which children are so prone; continuing, it took on to the small boy the significance of an act of adoration. For the mother —and she was a busy one, too—it became one of the "things of light" in her day.

It is not an easy task, that of cooking and serving a meal, and of molding the children's manners, at the same time, but where parents are in accord it can be done. As to when one shall begin, it is well to remember Oliver Wendell Holmes' famous saying, when upon being asked, "How soon should one begin to train a child?" he replied, "Three hundred years before it is born." Failing in the ability to do this, it is well, at least, to begin a few months after a child is born, as soon as he can be made to comprehend, and this at a younger age than many parents think.

A home where courtesy and consideration for others are dominant cannot fail to be a very happy one. —The Home Helper.

TRAINING MY BOYS

Neither of the other boys had such fights with their tempers as was waged by the youngest, says Jane Calhoun, in "Harper's Bazar." At first I had punished him severely when he gave way to fits of rage, but I soon learned that this did no good. Unlike Richard, who was heart-broken at the stroke of a whip, because of the pain it gave him to be thus punished by one whom he adored as he did his mother, Jimmie hardened under physical chastisement. After I was persuaded of this, I changed my tactics completely. In his calm moments I talked with him of his fault, pointing out to him to what terrible result it might lead, encouraged him to fight his temper as he would a present and active enemy. When one of his fits of rage came upon him, I quietly went out of the room, shut the door and left him to battle it out by himself. All improvement I commended warmly, and after a failure I tried to build him up for success next time. By the time he was ten years old his passionate outbreaks were practically things of the past, but they had taught him that his temper was something to be constantly watched and guarded and that he could allow it no liberties.

—When plaster casts become soiled with either dust or finger marks make a creamy solution of dry starch and cold water and apply it with a soft brush, carefully wetting all crevices and depressions. Set the cast aside to dry, then remove the starch with a stiff brush, and it will look as if fresh from the studio.—Harper's Bazar.

—Many weary steps can be saved by providing the kitchen-table with casters, so that it can be easily moved from place to place. In dish-washing, it may be moved near the sink and cupboard; in fruit-canning, near the stove; and so on. — The Mother's Magazine.

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Young Women

LEARN LOVE!

BY GEORGE WHITMAN, D. D.

We haggle over lesser things;
We worry o'er the cummin and the rue,
And cry to souls distressed
"This do! This do!"
Forgetting in our craze for deeds
That better balm for human needs,
The balm of love.

We grope amid the ancient forms;
We pile up "merit" by the things we do,
And then, unsatisfied, we cry
"Oh that I knew!"
Forgetting that One standeth near,
A present help for present fear,
Whose name is Love.

We war with self, we fight with men;
We seek by force to push our purpose through;
Then, having won, we yet again
The fight renew,
Forgetting that the only might
That truly wins in any fight
Is mighty Love.

O men that grope amid the bogs,
O souls that vainly phantom hopes pursue!
When will you learn the better way—
The safe and true?
Put up your pride, and match the King,
Who won by patient suffering—
Learn love! Learn love! —Ex.

BETTY BLAKE'S PRIZE

"Betty Blake!"

Betty, who was flying across the school lawn, turned and saw one of the younger boarders running towards her.

"Betty—Miss Reade wants you—in her room—and the way she spoke—I think she wants you—quick!"

Betty tossed the untidy black curls over her shoulder, kissed the panting messenger and went to the principal's room. She was not afraid. Acacia Lodge was the abode of justice, tempered with mercy; and Betty's conscience (for Betty's conscience!) was unusually clear.

"Yes, Miss Reade," she said, presenting herself in the pretty study.

"Sit down, Betty." Miss Reade's voice was gentle. "My dear, I have some bad news for you—news that will sadden all of us. Your mother writes that you have to leave at the end of the term."

Tears sprang into Betty's dark eyes.

"But—Miss Reade—I am so happy here—"

"Yes, dear, but this is not a cheap school—and—"

Betty interrupted.

"I know. That doesn't matter. Aunt Margaret doesn't mind and she's paying."

"You have always thought Aunt Margaret didn't mind, dear, but she does. Her other two nieces, at other schools, are doing so much better than you—taking home prizes, always earning good reports—that she has decided that you will not return."

There was a moment's pause. Betty's tears were falling silently. Then Miss Reade spoke again.

"You are not to return again unless—"

The little girl stood up in her excitement.

"O Miss Reade, unless?"

"Unless you take home a prize this June."

Poor Betty sank helplessly into her seat.

"You know as well as I do that there is small chance of that—no chance."

An interruption came just then—the visit of a parent—so poor Betty had to go away. Before many minutes she was the center of a sympathizing throng. Reserve had never been one of Betty's characteristics, and soon her troubles were common property.

"But, my dear, you're got your chance; win a prize."

Betty turned to look, almost with exasperation, at the speaker, a pale girl of sixteen, with a high forehead and bright eyes—a girl who liked studying, who had been known to take a history text-book to a picnic!

"Yes!" cried Doris Weston, a girl against whom such a charge could no more be brought than it could against Betty. "That's what you must do!"

"Miss Reade herself said I couldn't," almost moaned Betty. "I'm always at the bottom of the class except when some one's been sick and away for a day."

"The prizes are so hard to get in this school," said Clara Dean, shaking her head. "You've simply got to earn them."

"Miss Reade will make an exception in Betty's case if it's put up to her," declared Doris. "Come and put it to her now. You must come, Molly."

Molly was the student already referred to.

Miss Reade received the deputation with kindness and heard them with interest. But, when Doris had finished her eloquent plea, she shook her head.

"No, my dear," she said, firmly. "I like the spirit that has prompted your asking this, but 600 points is the prize number, and I cannot lower the reputation of the school by making it less for Betty. It would be fair neither to the other prize-winners—"

"But, Miss Reade," cried Doris, taking advantage of a slight pause in Miss Reade's words, "I've been to every girl who could by the remotest chance win a prize, and they'd none of them mind Betty's getting a prize for 400 points."

"It would not be fair to Betty's aunt," went on Miss Reade. "She wishes Betty to be fully up to the standard of the school."

The deputation withdrew. But they held what Doris called a "powwow" the next morning, and it was Molly who made a clearing through the wood of their difficulties.

"She must earn six hundred points," she said. "No matter how few she has now, she must work, and we must all help her."

"That's it," cried Doris, much more pleased than Betty at the prospect. "We'll all help you with your lessons, Betty dear."

So Betty found her friends suddenly turned to teachers. Molly helped her with her sums—problems, I mean! Doris assisted her in her compositions; and other members of the class gave counsel, heard lessons, and generally took active interest in her "points."

Betty led a strenuous life. She spent hours, that had heretofore been joyfully wasted, in hard work, but her points went up steadily. The teachers began to be interested, too, and often waited while she collected her wandering wits, and joined the crusade in her behalf in every legitimate way!

Alas! There came a time when that adjective could no longer be applied to what her young friends did. They grew tired of teaching and Betty of working. So, instead of showing her frankly yawning pupil how to work an example, Molly worked it and Betty copied it. Instead of saying, "What will you say next?" when an essay was in question, Doris said, "And then I'd say that, if I were you," and Betty "said" it!

Of course the memory work could not be so managed; but her youthful coaches would all say: "I'd just study that: she's ('she' meant their teacher, I regret to say!) sure to ask about that."

The points went on advancing steadily. It was a matter of pride with the students to have points to spare. Molly had seven hundred and fifty. Betty, however, was thankful when she got into the five hundreds; and, when at last the desired number was reached, she ceased her labors—she was sure of a prize for general advancement. It was the poorest prize in the school, and the most easily obtainable, since it called for no special work in any subject; but it fulfilled her aunt's conditions, and Betty was amply content.

Three days before the last great event of the school year the girls were allowed to attend a lecture in the town, given by a visiting clergyman. The lecture was on "Shams," and was followed by some exhibition of some stereopticon pictures of scenes on the continent of Europe.

The girls were not specially interested in the lecture at first; they were impatient for the pictures. But after a time they began to listen more keenly. The speaker said:

"We are shamming when we take praise that does not belong to us, when we take any success for which we have not worked fairly and honorably. I knew a pupil once—in my younger days—who constantly took prizes for drawing, although half the work on his sketches was done by the master of the class. I know today many people who pay for a great deal of help on literary and artistic work that they give to the public as their work. They are shams, those people; their work is a sham; and the prize, the success, that they take is—stolen!"

The pictures soon followed. The lecture was quickly, in most cases, forgotten. No one noticed how quiet Betty was as she walked home with Doris and Molly, who were chattering eagerly. No one noticed that she ate no supper and went very soon to bed.

It was a beautiful night, the last night of May. The moon was shining with soft radiance. Betty stole from the little white bed next to Doris and crept softly to the window to look out upon the garden, bathed in white light, and to the clear skies, glittering with many stars.

She was a sham! The prize that she was soon to take was not earned, she was going to steal it. That ugly word would not be silenced. She was really cheating Aunt Margaret and cheating everybody.

Betty was a brave-hearted child. She did not, in this hour of self-revelation and self-contempt, blame her young friends. She did not even console herself by saying that she was younger than they, and they had tired of teaching quite as soon as she was tired of learning. At last, as she sat there in the quiet night, the wonderful scents of the garden floating about her, a door seemed to open. She knew what to do!

The child drew a deep breath; her head was erect again, with returning self-respect. There was a right thing to do, and she could — she would—do it.

Molly was entrusted with some letters to post the next afternoon. One — a heavy one — fell to the ground.

"I couldn't help seeing the address," she remarked, later. "It was to Betty's aunt—to tell her about the prize, I suppose."

But when the great day came and the prizes were given out, Betty's name was not called. The girls looked up in dismay. Had Miss Reade forgotten?

No, Miss Reade was speaking.

"I expected to give out one more prize," she said, "but the girl who won it came to me to say that she thought she had received too much help in her lessons to feel that she had really earned it. I have inquired into the circumstances and can, I am happy to say, acquit every one concerned of any attempt at or intention of wrong-doing. But I quite agreed that the prize had not been earned and should not be awarded."

Doris, Molly, and many others looked at Betty's burning cheeks. It had not occurred to them that they had helped too much; they saw now that they had.

"I had to say that," pleaded Betty, when they were together again. "I had not earned it!"

"Here comes Miss Reade," said Molly; and the little group went forward to the principal, who had a yellow telegram in her hand.

She gave it to Betty, with a smile and a gentle pressure on the girl's shoulder.

"There's your prize, dear," she said. "You may all see it, I am sure."

So they crowded over Betty as she read it:

"Will gladly give Betty another year, as you propose. — Margaret Blake."—Christian Register.

BEING A GENTLEWOMAN

Most women are ambitious to be thought women of the world, and it is quite amazing how many go directly the wrong way to work. They are so apt to think that a haughty manner, an aloof and uninterested spirit, proves worldliness, *savoir-faire*. Yet, writes a great lady, "being a gentlewoman," is, after all, nothing else than consideration for others. Long ago, Confucius set it down: "It is all one to a gentleman; few or many, high or low, a gentleman never slights any man." The truth is unvarying, and the distinguishing mark of a great lady even to-day is the power of setting people at their ease, of summoning the best and most interesting of their qualities to the surface, of making the best of every situation and every person she meets. One can hazard a very safe guess at the amount of breeding a lady possesses by the amount of security, ease, geniality she educes from those surrounding her.

Never dream that things make elegance. Tennyson entertained the Prince of Wales (who called unexpectedly just as the poet's household was moving) on packed goods boxes, but apparently the torn-up room and hard seats did not interfere with easy and interesting converse. The great lady is she who makes all who come into her house, from the scullery maid to the queen, feel at ease and secure and happy because they know they are in the house of graciousness and benignity. To hurt, to slight, to wound, to make others uncomfortable, betrays crudity and awkward breeding and shows that one is not to the "manner born."

Nor does this mean that witty retort is not justified when called for. Nothing could have been more swift and graceful than Lady Randolph Churchill's answer to George Bernard Shaw, who replied to her lunch invitation: "Certainly not. Why should you try to encroach upon my well-known habits?" She retorted by wire immediately: "Know nothing of your habits. Hope not quite so bad as your manners."

But for ordinary uses nothing so swiftly proves our citizenship of the great world as the power of moving graciously through the world without treading on toes or knocking chips off shoulders.—Harper's Bazar.

Caught

Wife—"George, I want to see that letter."

Husband—"What letter, dear?"

Wife—"That one you just opened. I know by the handwriting it is from a woman, and you turned pale when you read it. Hand it here, sir."

Husband—"Here it is, dear. It is from your dressmaker."—Judge.

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Young Men

THE WILL MAKES THE WAY

BY JOHN G. SAXE

It was a noble Roman,
In Rome's imperial day,
Who heard a coward croaker,
Before the castle, say:
"They're safe in such a fortress—
There is no way to shake it!"
"On! on!" exclaimed the hero,
"I'll find a way, or make it!"

Is fame your aspiration?
Her path is steep and high!
In vain he seeks her temple,
Content to gaze and sigh!
The shining throne is waiting,
But he alone can take it,
Who says with Roman firmness,
"I'll find a way, or make it!"

Is learning your ambition?
There is a royal road;
Alike, the peer and peasant
Must climb to her abode.
Who feels the thirst of knowledge,
In Helicon may slake it,
If he has the Roman will
To find a way, or make it.

Are riches worth the getting?
They must be bravely sought—
With wishing and with fretting
The boon can not be bought.
To all the prize is open,
But he can only take it
Who says with Roman courage,
"I'll find a way, or make it!"

SENECA ON A HAPPY LIFE

"There is not anything in this world, perhaps, that is more talked of and less understood than the business of a happy life," said Seneca. "It is every man's wish and design; and yet not one of a thousand that knows wherein that happiness consists. We live, however, in a blind and eager pursuit of it; and the more haste we make in a wrong way, the further we are from our journey's end. Let us, therefore, first, consider what it is we should be at; and, secondly, 'which is the readiest way to compass it.' If we be right, we shall find every day how much we improve; but if we either follow the cry, or the track, of people that are out of the way, we must expect to be misled, and to continue our days in wandering in error. Wherefore, it highly concerns us to take along with us a skilful guide; for it is not in this, as in other voyages, where the highway brings us to our place of repose; or if a man should happen to be out, where the inhabitants might set him right again; but on the contrary, the beaten road is here the most dangerous and the people, instead of helping us, misguide us. Let us not, therefore, follow, like beasts, but rather govern ourselves by reason than by example."

"The true felicity of life is to be free from perturbations, to understand our duties toward God and man; to enjoy the present without any anxious dependence upon the future. Not to amuse ourselves with either hopes or fears, but to rest satisfied with what we have which is abundantly sufficient; for he that is so, wants nothing. The great blessings of mankind are within us, and within our reach; but we shut our eyes, and, like the people in the dark, we fall foul upon the very thing which we search for without finding it. 'Tranquillity is a certain equality of mind, which no condition of fortune can either exalt or depress. Nothing can make it less; for it is the state of human perfection; it raises us as high as we can go; and makes every man his own supporter; whereas he that is borne up by anything else may fall. He that judges aright, and perseveres in it, enjoys a perpetual calm; he takes a true prospect of things; he observes an order, measure, a decorum in all his actions; he has a benevolence in his nature; he squares his life according to reason; and draws to himself love and admiration. Without a certain and an unchangeable judgment, all the rest is but fluctuation; but 'he that always wills and nills the same thing, is undoubtedly in the right.' Liberty and serenity of mind must necessarily ensue upon the mastering of those things which either allure or affright us; when instead of those flashy pleasures (which even at the best are both vain and hurtful together), we shall find ourselves possessed of joy transporting and everlasting. It must be a sound mind that makes a happy man; there must be a constancy in all conditions, a care for the things of this world, but without trouble; and such an indifferency for the bounties of fortune, that either with them, or without them, we may live contentedly. There must be neither lamentation, nor quarreling, nor sloth, nor fear; for it makes a discord in a man's life. 'He that fears, swerves.' The joy of a wise man stands firm without interruption; in all places, at all times, and in all conditions, his thoughts are cheerful and quiet."

AT YPRES

"Now the scalpel, nurse." As the German army surgeon reached across the quiet body of the Frenchman, he saw the girl's hand tremble. "Don't give up," he said, gently; "you shall have a rest after this operation. The work you have done would exhaust any one."

"I don't mind the work; it's the mental torture."

"I know; we all have hard things to bear. Have you bad news of your own?"

"Oh, yes! Inside I am — burning!" She caught at the edge of the table, breathing loudly. "My lover is at Ypres!"

The surgeon touched her arm. "My son is at Ypres," he said. The nurse stared at his calm, self-controlled face; it gave her fresh courage. She handed the scalpel to him quite steadily, and the operation proceeded.

Presently four orderlies entered, bringing on stretchers two wounded Germans, whom they placed in a corner. Neither the man nor the girl, bending over the table, raised their eyes until their work was finished. Then they turned to the unconscious men where they lay on the floor. As the nurse was behind the surgeon, he did not see how white her face became while he made his hasty examination.

Suddenly standing upright, he turned to her. "Nurse, I said you might rest, but I am going to ask a special favor. One of these boys is my son. They both need an operation so badly that there is time to save only one. Will you help me operate on my boy?"

She stood twisting a corner of her apron so tightly that it did not unroll when she let it fall.

"You think me a monster," he said, "but—he's my only child!"

The passion of his last words brought a faint, "I know," from her lips.

The surgeon leaned toward her. "I'd do as much for you if he were your lover."

She shrank from him; her breast heaved; her eyes shifted wildly. "Your son!" she cried, and stooping quickly, began to unbutton the boy's clothing. The surgeon bent over to help her, and together they lifted the boy to the table. He was slight and fair; the surgeon was heavy and dark. It did not occur to him to wonder how the girl knew which was his son.

The operation progressed rapidly. The nurse never had been cooler, never more professional. The surgeon told her so when he had finished.

Then he turned to re-examine the other German. "Too bad!" he murmured regretfully. "This poor fellow is dead! Now, nurse," changing his tone, "we must both get some sleep, sound sleep, and," he added kindly, "don't worry about your lover."

"Very well, sir," she replied, "I shall sleep."

She watched him walk across the

floor. At the door he turned. "Mind," he said, shaking a finger at her, "mind that you sleep soundly."

"Yes, sir."

When he was gone, she seemed suddenly to lose her strength. She stumbled across the room as if walking in a nightmare. At last she reached the dead body of the German and knelt beside it. "My dear," she whispered, "my dear—my dear." She put her head on his breast. "My dear," she repeated, "my dear—my dear—my dear."—The Youth's Companion.

A ROYAL ROAD TO RICHES

BY REV. R. P. ANDERSON

Henry Van Dyke makes this statement: "We measure success by accumulation. The measure is false; the true measure is appreciation." In other words, there are more rich persons in the world than one imagines. Perhaps you are one of them. Perhaps you may become one of them, when you know the way.

Riches, strangely enough, do not make rich. It is one's attitude toward possessions that makes one rich. Some of the rich are the poorest of the poor. Some of the poor are the richest of the rich.

If we appreciate what we have, we are rich, even if our possessions might be tied up in a napkin. If we own houses and broad lands and do not appreciate them, we are poor indeed.

Get the habit of appreciation. Do not think about ownership. The open sky, the open road, the broad fields, the forests and the flowers, and the songs of happy birds, all belong to the person that has sense enough left in this mad world to enjoy them.

The spirit of man can make over a single-roomed cottage to a palace more full of joy than royal castles.

Get the habit of appreciation.—C. E. World.

MARRY YOUNG

Doctor Eliot, of Harvard, declares that postponed marriage is a great modern evil in educated society. His belief was given in "Harper's Bazar":

"You will hear some young men say: I cannot invite a girl, who has been brought up to do nothing for herself, and to have every gratification and every luxury provided for her, to marry me until I can earn an income which will enable her to live with me in that way. I have two remarks to make about that doctrine—that if a girl has been brought up in that manner, the sooner she has a chance to live differently the better for her; and, second, that it is only fair for a young man who loves a young woman to consult her as to whether or not she wishes to marry him before he can earn a large income.

"The young woman has a clear right to say a word on that subject to the man she loves, and not to be obliged to wait till he is thirty-five years old before he asks her to marry him. This is a matter of looking ahead at a critical point in your lives. You are not in the habit, perhaps, of contemplating this event of marriage. It would be wiser to do so. The sooner you begin to think about it, the better. First, because it will be thinking about the most important event in your lives in respect to the development of your own characters and to the happiness not only of yourselves, but of the woman you will marry, and the family life which will normally result."

ACHIEVEMENTS OF YOUNG MEN

Alexander conquered the world at 26.

Napoleon made all Europe tremble at 25.

Charlemagne was master of France and Germany at 26.

Cortez conquered Mexico at 26.

Pitt was Premier of England at 26.

Lord Bolingbroke went to Parliament at 23, was Secretary of War at 26, and Premier of England at 36.

Alexander Hamilton led Congress at 26.

Clay and Calhoun entered Congress at 29.

Henry Clay was made Speaker at 34.

Calhoun was Secretary of War at 35.

Daniel Webster was without a peer at 30.

Judge Story was on the Supreme Bench at 32.

Goethe was a literary genius at 24.

Schiller was in the forefront of literature at 22.

Burns wrote his best poetry at 24.

Byron's first work appeared at 19. He wrote his masterpiece at 24.

Dickens brought out "Pickwick Papers" at 24.

Schubert and Mozart died under 35.

Raphael ravished the world of art at 20.

Michelangelo made stone to live at 24.

Galileo's great discovery was at the age of 19.

Newton was at his zenith when only 25.

Watt made the engine possible at 30.

Edison harnessed lightning at 25.

Martin Luther shook the Vatican at 29.

Calvin wrote his "Institutes" at 29.

John Wesley was Methodism's organizer at 35.—Ex.

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For the Children

A WISE LITTLE BEE

BY ANNIE M. CHUNN

Once a little brown bee was invited to tea
By a little pond-lily he knew,
So he hastened away that very same day
To partake of her fresh honey dew.

Now this little brown bee, so delighted was he,
That he really forgot to go home,
And lingered and sipped till the yellow sun dipped
And down the twilight had come.

Oh! this poor little bee, how embarrassed was he!
For his hostess then went straight to sleep
Her green shutters closed tight, all safe for the night,
With little bee fast in their keep.

Since then little bee, when he goes out to tea,
To save his feelings a shock
By failing to know when home he should go,
Just carries a red "four-o'clock."—Ex.

A PLODDER'S SUCCESS

The first day that Silas Manning wrote off Mrs. Simpson's grocery order, she was not slow to note that, for a lad of sixteen he did business in an uncommonly up-to-date fashion.

"You write a splendid hand," she said, in her hearty, energetic way.

"Do I?" Silas replied, modestly.

"And you seem to know how to spell, and where to put your capitals. The last boy in this store always spelled my rice with an 's,' and I never knew him to put a capital except once, when he wrote at the foot of a rush order of mine, 'for three o'clock Sure.'"

Silas laughed. He was better at almost anything than talking, and Mrs. Simpson's praise rather disconcerted him.

"I reckon," she continued, all unconscious of the young clerk's embarrassment, "that you were smart at school."

"No," replied Silas, simply; "I was a regular plug."

Mrs. Simpson laid down her glasses for a moment, then she said, thoughtfully: "I don't understand just how that could be. Some time when you bring my groceries, stop a moment and tell me about it."

One week later, on a certain fine afternoon, Silas chanced to be delivering goods, and just at six o'clock he stood at Mrs. Simpson's door with a basket of potatoes.

"Now," said that cheery, bright lady, "I want to hear something more about 'a regular plug.' Have you time to-night, Silas?"

"Yes, ma'am," replied Silas; "this is my last place, and I guess old Dobbin won't mind if he does not get his oats for a few moments."

Then sitting down in Mrs. Simpson's kitchen, he let her draw from him his story.

"Father was a carpenter," he began, "and while he lived we always had three dollars a day coming in regular. Of course I had my chance at school, same as other boys, but I had to work harder than most of them ever did."

"How so?" asked Mrs. Simpson.

"Oh, you know I never was smart," Silas replied, in his matter-of-fact fashion.

"But," queried Mrs. Simpson, "I have known lots of stupid lads who never had a notion what hard work at school really meant."

"Then they must have stayed at the bottom of the class," Silas remarked. "And," he added, "I got so I could not stand it if I was not Number Four or Five."

Mrs. Simpson looked interested, and Silas went on:

"You see, father was always talking to me about being the oldest of the family — and you know there were six of us—and so often he said: 'If anything should happen to me, Silas, you would need to take my place, and a lad who has not a good school grounding is hampered almost everywhere in life.' So he kept on urging me, and when I would say there was lots of time yet, he would tell me that there never was an hour of school life made for waste. 'Look to your writing, and your figuring, and every part of your work,' he would say; 'you never can tell just how soon you may need it.' So I kind of got in the way of working hard, and the other fellows got in the way of calling me 'a regular plug.' They said I stuck to my books too close, and that I didn't care enough for lacrosse and baseball; but I did care, and they all said I played a straight, lively game when I got at it. However, I guess it was well that I did hurry up with my work, for my school chance was soon gone. I had two years at high school, and then father was killed by falling from a scaffold at the city hall, and of course I had to try and take his place."

"And how did you ever get into Ward's fine grocery store, Silas?" Mrs. Simpson asked, in her kindly, interested fashion.

Silas hesitated, then he said, as though recalling the details of a fight: "It was last winter, when work was so awfully scarce, and when there seemed twenty men for every job. Mr. Ward advertised for a boy and I went down, with just twenty-seven other fellows, to apply. Of course I never supposed, when I saw the crowd, that I would get the place, for I knew there were plenty of sharper chaps than I in line. But somehow, when Mr. Ward read my high-school recommendation, and when I had written and figured a bit for him, he just turned away the rest and I got the place."

"How much do you earn a week?" Mrs. Simpson interrupted, and Silas replied, with just a touch of pride:

"The last boy only got six a week, but I get eight."

"How is that?" Mrs. Simpson laughingly inquired. "I think, after all, you must be smart, Silas."

"No, ma'am," the boy replied, "I never in the world was smart like George Pender (that's the chap that went before me). When we were little fellows at school together he could get up a lesson while I was thinking about it; but he would not work, and I guess he never got into the high school. His father was killed just a couple of months before mine, and, when George had to get a place, everybody complained because he couldn't write or cipher decently. Mr. Ward said I was worth an extra two dollars a week, and I was glad then that I had worked while I had a chance, even if the boys did call me 'a regular plug.'"

Now, in the course of this bit of an afternoon's chat with Silas Manning, Mrs. Simpson discovered that his dream was to transplant his mother and the younger children away out to the golden West.

"Some day I will take them all there," he said, with sturdy assurance; and then and there Mrs. Simpson registered a vow that she would help to materialize this boy's brave young dream.

A letter to a cousin in a growing prairie town in Saskatchewan brought this answer:

"That boy whom you describe as 'a royal plodder' ought to do well in the West; and it so happens that next year I will need just such a steady young man. I would not think twice of him if he had not had a good school grounding, for no ignorant clerk could step into my business here. Tell his mother she can open a paying boarding-house in this town, and I will help the other children on their feet."

This was how it began to come to pass that the tide of Silas Manning's fortunes turned squarely westward. One year later he and his were en route for the broad prairie stretches of Saskatchewan, and the tidy home which was speedily opened there in that western land soon felt the grip of a lad who had been wise enough

to early learn the lessons of plod and sturdy perseverance.

A plodder he possibly was, in business as well as at school, but when, on his twenty-first birthday, the sign, "Silas Manning, Grocer," appeared on the main street of that Saskatchewan town, many a man stoutly affirmed that there was a splendid example of what push and everlasting plodding could accomplish.—Christian Standard.

BILLY

A dozen or more boys were off on a tramp. They had traversed several miles of woods and fields, shouting, racing, climbing trees and rocks and every hill they came to, flinging stones at marks and even at a derisive, scampering squirrel, and having what they jubilantly called "a gay old time." At length they emerged from a thick piece of woods, skurried through a large apple orchard, and found themselves at an old-fashioned cider press. A number of barrels were lying near the press. Several of the boys sprang forward.

"Hooray!" one of them yelled; "it's old Jobson's press. I heard that he'd been making lots of cider. This must be old enough now to have on a good sting. We're in luck, fellows. Old Jobson lives 'most a mile off, and we can stay and drink as long as we like. There are plenty of straws, and we can slip the bungs out easy. Come on."

But one of the boys held back.

"Oh, come on, Billy! What are you holding back for?" the leader called derisively.

Then all the boys laughed. Billy turned red and dug his bare feet in the sand. All the other boys had shoes on their feet, and their clothing was mostly good. Billy's were little more than tatters. But Billy's father was a common drunkard, and he had two brothers who were little better than their father. Often his only lodging was a box or a corner of some barn. He knew why they were laughing. They thought it funny that he, of all boys, should hold back from a drink of hard cider. But as he dug his bare feet in the sand he was thinking of a man who had once placed a hand upon his shoulder and looked down compassionately into his eyes.

"Billy," he had said, "you have a terrible struggle ahead, more terrible than those who go out on the field to do battle, or those who go out on the sea to fight storms. You will have this craving for drink as your inheritance, and you must not only fight your natural weaknesses, but this great evil which your people have thrust upon you. It will be a long, hard fight, Billy, which will never end. If you do not wish to be like your father and brothers, you must keep it up always. You must call on the Lord for help. There is no other way."

Billy did not know much about prayer or much about anything except his squalid home and the hard things he had learned upon the streets. But he did not want to be like his father; he would rather die. And with an unutterable loathing at the thought and that mocking, "What are you holding back for?" ringing in his ears, he dropped suddenly upon his knees in the sand and cried, "Lord, help me! Lord, help me! Lord, help me!"

Some of the boys began to laugh. Two of them caught up things to throw. One hesitated a moment as though doubtful what to do. Then he sprang forward and grasped an uplifted arm.

"Stop that, Tom!" he cried. "Billy's right, and we all know it. He's better than the whole lot of us. No hard cider for me to-day." He turned abruptly and struck back into the orchard. Several followed him. Then those who had caught up missiles looked at each other shamefully, hesitated, dropped what they had picked up, and turned and followed the rest. Billy's prayer for help had been answered.—Frank H. Sweet, in "American Messenger."

Marriages

BOWERS—BRACE. On July 14th, 1915, at Dunkirk, N. Y., Prof. Ross Eldon Bowers, of Martinsburg, Pa., and Miss Carolyn Belle Brace. The ceremony was performed by Rev. Roy V. Derr, of Burnham, Pa., a friend and college classmate of the groom.

Obituaries

Obituary Notices of the members of the General Synod Lutheran churches, not exceeding 100 words, or 15 printed lines, are inserted free. All over 100 words, and all resolution and poetry, will be charged for at the rate of one cent a word. All notices of more than 100 words not accompanied by remittance will be returned to the sender.

ARMIGER. A very prominent figure in Lutheran circles in Baltimore for many years was Mr. William L. Armiger. An elder in St. Mark's church and the superintendent of its Sunday-school for more than twenty years, he was almost as well known in all the churches. He assisted in organizing the efficient Church Extension Society of Baltimore and always bore a leading part in its work. For twenty-two years an influential member of the Deaconess Board, he was largely instrumental in securing its location in Baltimore. He often represented St. Mark's at the district synod, and was frequently sent as a delegate to the General Synod. He kept in closest touch with all departments of the educational, benevolent and missionary work of the Church, and was warm in his advocacy of every progressive movement at home or abroad. He was cheerful and genial under all circumstances, and his wise counsels were eagerly sought by all his associates. He never refused or hesitated to render any service in his power, and his very presence was an inspiration to all about him. His touching prayers in the devotional services of the church will long be remembered. Just as the last Christmas season was approaching, he was suddenly taken ill and for many months was a great sufferer. He bore the trial with the unfaltering courage and faith which had so characterized his whole life, and fell peacefully asleep in Jesus on July 24th, in the sixty-second year of his age. He is survived by Mrs. Armiger, three sons and three daughters, all of whom are actively engaged in the service of the kingdom. The funeral services were conducted by the pastor of St. Mark's, Rev. W. H. Dunbar, D. D., who paid glowing tribute to the memory of his friend and loyal fellow-laborer. Drs. L. M. Zimmerman and Charles F. Steck, members of the Deaconess Board, and the pastor of the Motherhouse, assisted in the obsequies, after which interment was made in the beautiful Greenmount cemetery.

WOLFINGER. Mrs. Sarah Wolfinger, widow of the late Allen Wolfinger and a well-known and respected resident of Phoenixville, Pa., for about forty years, died on July 28th, 1915. She was born in 1846 at Ashland, Pa., and was 69 years of age. Mrs. Wolfinger was one of the most highly respected of the residents of Phoenixville. She has been active in church, social and civic work among the women of the borough until failing health compelled her to relinquish. She was a member of the Central Lutheran church, and was also a member of the Woman's Auxiliary to the Phoenixville Hospital, and of the Phoenixville Woman's Club. During her active lifetime she was prominently identified with these organizations, and was a faithful and valuable worker in them all. Mrs. Wolfinger was before her marriage Miss Sarah Logan, and she is survived by a brother, a sister, two daughters and two grandchildren.

On the Death of Mrs. R. S. Poffenbarger

WHEREAS, In the providence of God we have been called upon to endure distressing bereavement and sorrow in the sudden death of Mrs. R. S. Poffenbarger, beloved wife of our dear pastor, Rev. R. St. Clair Poffenbarger; therefore, be it

Resolved, By the joint membership of the Lutheran charge of Woodsboro, Md., that we bow in humble submission to the sore dispensation of our heavenly Father, who is too wise to err and too good to be unkind.

Resolved, That we, the united membership of the Woodsboro charge, record our high estimate of the noble Christian character of Mrs. Poffenbarger, wise in counsel, benevolent in disposition, faithful in every relation, and untiring in her endeavors to promote the best interests of the church and the community.

Resolved, That we herewith unite in commending her noble Christian life to the daily remembrance of our people, remembering that though dead she yet speaketh to us.

Resolved, That we do hereby commend our pastor and his children to the comfort and consolation of our divine Lord and Master, that they may enjoy the peace of God which passeth all understanding. May our pastor fully appropriate the consolations of that gospel he has so unfailingly commended in the bereaved homes of his flock.

Resolved, That we send a copy of these resolutions to our beloved pastor and family, that a copy be printed in the county papers and in the LUTHERAN OBSERVER and "Lutheran Church Work," and a copy be entered upon the minutes of the Woodsboro charge.

AUGUSTUS CLEMM,
R. L. BEALL,
CHAS. C. KEENEY,
O. R. REDDICK,
Committee.

Science and Health

THE OPEN-AIR TREATMENT

It sometimes happens that when popular explanation of a phenomenon is disproved, the impression is produced that the occurrence of the phenomenon itself is denied. Something like this has taken place with reference to the recent work on the physiologic factors involved in room-ventilation and the open-air treatment. There is reason to believe that the general public is still somewhat confused on this point. It was for a long time supposed that the bad effects of close and crowded rooms were due to chemical impurities in the air, to excess of carbon dioxid or to organic poison, or else to lack of oxygen. No one of these explanatins is tenable in the light of recent experiment. On the contrary, all the ill effects observable in crowded rooms seem to depend on the stagnation, high temperature and moisture in the air; in a word, to those factors that disturb the normal heat regulation of the body. If the temperature and moisture are kept low, human exhalations may be allowed to accumulate without noticeable effect to a point far above that ordinarily observed in the most "badly ventilated" room. On the other hand, if the experimenter breathes "pure" outdoor air through a tube, but allows his body to be confined in a small chamber where temperature and moisture are at a high point, he will soon have all the symptoms commonly attributed to "breathing foul air."

To substitute this explanation, which is wholly in accord with recent experimentation, for the once-current theory that expired air has a toxic property, is not to question the value of fresh air or to decry the open-air treatment for tuberculosis. On the contrary, we are now in a much better position to understand in what way cool air, and especially moving air, produces marked invigoration and improvement of the general health. When the body loses heat at a suitable rate, heat production must also proceed at a certain rate in order to compensate for the loss. This means improved assimilation of food, and a larger consumption of food means better supply of material to build up the body. The action of cool, moving air is probably in itself beneficial. Moreover, it impels to exercise, and increased activity increases nutrition.

On the other hand, exposure to the stagnant atmosphere of confined places allows the skin to become surrounded with an envelope of warm air, which prevents the body from losing heat at a proper rate. The nerves of the skin are not stimulated. The circulation is depressed. Reluctance to exercise and to any bodily exertion becomes marked. Expansion of the lungs and oxygenation of the blood are less frequent and thorough. Insufficient food is taken and much of the food eaten may decompose in the intestine and produce poisonous products.

Altogether there is still a sound physiologic foundation for the belief in the virtues of the outdoor life for the healthy as well as for the tuberculous person. In point of fact, says "The Journal of the American Medical Association," nothing can discredit the rational open-air treatment, no matter what progress physiologists and hygienists may make in analyzing the mechanism on which this treatment rests.

THE ICE-BOX

The ice-box is a necessity in hot climates for the preservation of milk and meat. Where there are infants and young children in the family, the proper care of the milk requires ice in order that it may be kept at a sufficiently low temperature to prevent it from becoming a poison.

For the proper care of food during the hot weather, cleanliness of the vessels and ice-box is essential. The box should be cleansed thoroughly at frequent and regular intervals. The interior should be washed first with cold water and soap, then rinsed with scalding water. The drainage pipes should be kept free from slime. Where a rubber tube is used to carry off the waste water, this can be boiled without damaging it.

The ice itself should be thoroughly washed always before it is put into the box. Unless there is absolute certainty that the ice is made from filtered water or obtained from a source free from sewage pollution, it should not be placed directly on food or in the drinking water.

Economy and health will both be served by placing the drinking water in a receptacle next to the ice. This will bring it to as low a temperature as is healthful. Iced drinks interfere with digestion and are a menace to health. They often arrest digestion and not infrequently produce death. Red meats should never be frozen or placed in contact with ice.

Scrupulous cleanliness will be repaid by the saving in foodstuffs and the maintaining of their quality.—Samuel G. Dixon, M. D., LL. D., Commissioner of Health.

Temperance and Reform

DRINK AND VICE

Miss Lucia J. Jacquith, a hospital superintendant, who served upon the Massachusetts State Commission which has just investigated commercialized vice in the Bay State, recently delivered an address, in which she told of the results of that investigation. Miss Jacquith was particularly insistent upon the part played by alcohol in the vice business. Referring to the investigation of the cases of 300 unfortunate women who were under arrest and who had been very carefully questioned and examined, she said: "Of the 300 women, if they were placed in one column with their family histories beside them, the number who did not fall under the head of 'from alcoholic parentage' was a negligible quantity. There were cases after cases where the mother and father were alcoholic, or of either of them being alcoholic, or of both being alcoholic. It was a surprise to all of us."—Ex.

LIQUOR ADVERTISING

If my school teacher, after teaching my children, should, for a consideration, tell my children where they can get a certain brand of whisky, and at the same time dilate upon the supposed virtues of said whisky, and, if I do not wish my children to drink whisky, would I be justified in discharging my teacher?

If my children attend church, where the preacher tells his hearers where they can get the best whisky for the least money, am I justified in the radical step of taking my children to some other church to worship?

If my newspaper persists in flaunting several columns of liquor ads in the face of my boys, and if I do not want my boys to drink whisky, shall I stop the paper from coming to my home just as I would stop a whisky drummer from coming to my home?

Every man who takes a paper that advertises whisky is helping to sell whisky. If it is wrong to sell whisky then he who helps to sell whisky does wrong.—E. E. Lamb, in the Richmond Virginian.

OVER-EATING AND OVER-DRINKING

Again are in circulation the old yarns that moderate drinking is harmless, that the evils of intemperance are the result only of excess, and that as much evil comes from over-eating as from over-drinking. Replying to the latter of these absurdities, the "Lincoln Visitor" asks the following pertinent questions:

Does soup ever make a man crazy?

Does fish ever drag a man under the table?

Does bread ever give a man the big head next morning?

When a man eats beefsteak to-day, does he crave the whole cow to-morrow, and, if he cannot get it, does it set him to smashing the furniture?

Does the leg of a chicken ever send a man home to abuse his wife and his babies?

Does a woman ever send a notice down to the hotal-man forbidding him to sell her husband pancakes?

Do life-insurance companies ever turn men away because they are addicted to strawberries and cream?

Do apple dumplings ever make a man rosy-nosed?

Does pumpkin-pie ever keep a man from finding the key-hole?—Ex.

A DISCOVERY MADE

By the Head of the Family

The cost of living is frightful, but I have discovered a leak and will stop it. I find that the money paid for my three beers a day will, in one year, buy for my family—

200 lbs. Flour.
200 lbs. Potatoes.
50 lbs. Cane Sugar.
10 lbs. Fresh Butter.
10 doz. Fresh Eggs.
40 qts. Milk.
10 lbs. Bacon.
19 Pot Roasts.
6 lbs. Pure Lard.
20 lbs. Corn Meal.
12 lbs. Oat Meal.
10 lbs. Salt.
5 lbs. Dried Fruit.
¼ doz. Cans Fruit.
½ doz. Ground Spices.
½ doz. Flavoring Extracts.
3 lbs. Baking Powder.
10 glasses Jelly.
10 lbs. Prunes.
28 bars Water White Soap.
10 lbs. Good Coffee.
4 lbs. Good Tea.
1 ton Coal,

and then I will have money enough left to buy my boy a new $5 school suit, a $5 dress for my wife, and still have $3 with which to start a Savings Bank Account. Hurrah for the discovery! *A dry town will improve business in my home! How about yours?*—The Amethyst.

Miscellany

ANTS

BY PROF. J. HOWARD MOORE

Ants tend their fields, gather their harvests, domesticate other insects, and keep slaves. They help each other carry heavy burdens, speak to each other when they meet, and bury their dead. They build roads and bridges, and manifest considerable engineering skill in their construction. They even tunnel under rivers. They go far from home, and find their way back again. They inhabit towns, and build splendid and spacious palaces. Each ant knows every other citizen of its own town, and an ant from any other town is immediately recognized as a foreigner.

Ants have privileged classes, standing armies, and a regular working class to do all the labor of the colony. The workers have lost their wings in adaptation to their life of drudgery. Ants are normally winged insects. But the winged members of the ant community usually remain in seclusion in the deeper parts of the ant-hive. We get the impression that ants are wingless because it is only the working class that we see when we go where they live.

Ants educate their young, and practise the fundamental principles of human states and societies. Forel, the great Swiss student of ants, says that several hundred nests are sometimes united into a single confederation. Each ant knows every other ant of the entire confederation, and they all take part in the common defense. Haeckel says, speaking of social evolution in ants, that the ants of the chalk age had as little idea of the division of labor and organization of modern ant states as the stone-age men had of the organization of twentieth-century civilization.

"If we take an ant's nest, we not only see that work of every description—rearing of progeny, foraging, building, rearing of aphides, and so on—is performed according to the principles of voluntary mutual aid, but we must also recognize, with Forel, that the fundamental feature of the life of many species of ants is the obligation of every ant to share its food, already swallowed and partly digested,, with every member of the community which may apply for it. Two ants belonging to the same nest or to the same confederation of nests will approach each other, exchange a few movements with the antennae, and if one of them is hungry or thirsty—and especially if the other has its crop full—it immediately asks for food. The individual thus requested never refuses. It sets aparts its mandibles, takes a proper position, and regurgitates a drop of transparent liquid, which is licked up by the hungry ant. Regurgitating food for others is so prominent a feature in the life of the ants, and it so constantly recurs both for feeding hungry comrades and for feeding larvæ, that Forel considers the digestive tube of ants to consist of two different parts, one of which—the posterior—is for the special use of the individual, and the other—the anterior part—is chiefly for the use of the community. If an ant which has its crop full has been selfish enough to refuse to feed a comrade, it will be treated as an enemy. If the refusal has been made while its kinfolk were fighting with some other species, they will fall upon the greedy individual with greater vehemence even than upon the enemies themselves. All this has been confirmed by the most accurate observations and experiments." (Kropotkin.)

Ants keep slaves. And the slaves, in some instances, carry their masters about, feed them, groom them, and attend to their every want, just as human lackeys do helpless aristocrats. The slave population is commonly recruited by capturing the "eggs" of foreign ants. The young hatch out in a state of slavery, and never know any better. In some species the institution of slavery is so old that the master ants are physically unable to feed themselves, and would starve to death in the midst of plenty if it were not for their slaves.

The brain of the ant, as Darwin says, is one of the most wonderful bits of matter in the universe. It is scarcely one-fourth the size of the head of a pin, yet it is the seat of the most astonishing wisdom and activity. If human intelligence were as great, compared with the mass of the human brain, as is the ant's, man would be several times as wise as he is now, and would then probably not fall far short of that state of intellectuality which the average man imagines he already represents.

Ants remember. And a fact becomes impressed by repetition, showing that the faculty of memory in ants is governed by the same laws as is this faculty in man. Sir John Lubbock found it necessary to teach his ants the way by repeating the lesson where the way was long or unusual. "Sensation, perception, and association follow in the social insects, on the whole, the same fundamental laws as in the vertebrates, including ourselves. Furthermore, attention is surprisingly developed in insects." (Forel.)

Ants keep standing armies, make alliances, and maraud neighboring states. They have their wars, civil and foreign, and their massacres and enslavements of the conquered. The battlefields of ants resemble the carnage-plains of men, strewn with ghastly corpses and covered with the headless and dying. And the accounts of their expeditions—their going forth in regular columns, with captains, scouts, and skirmish lines, their battles, and their return laden with plunder and captives—read like the grisly tales of human history. Ants perform, in short, about all the activities of civilized man, except mistreating the females and drinking gin. And shall we say that their civilization is less real because it is miniature and because it is carried on far below the Brobdingnagian thoughts of man? "When we see an ant-hill tenanted by thousands of industrious inhabitants, excavating chambers, forming tunnels, making roads, guarding their home, gathering food, feeding the young, tending their domestic animals, each one fulfilling its duties industriously and without confusion, it is difficult altogether to deny them the gift of reason or to escape the conviction that their mental powers differ from those of men not so much in kind as in degree." (Lubbock.)—Our Dumb Animals.

"Beneath this sod, a lump of clay,
Lies Uncle Peter Dan'els,
Who, early in the month of May,
Took off his winter flannels."

IN LIGHTER VEIN

A Vacation Dilemma

A brass-bound steamer-trunk have I,
A suitcase ultra-smart;
Field-glasses, too, I've gone and bought—
They'd just delight your heart.

I have a guide-book—one just out,
A drinking-cup quite new,
A good electric curling-tongs,
A steamer-rug (dark blue).

A useful lamp, with alcohol,
Within my trunk I've stowed;
I've found a real chic alpenstock
To climb each mountain-road.

Then, as for clothes, I've modish frocks,
With hats for every need—
A sweater, a gay bathing-suit,
A Johnny coat of tweed.

But now, such a dilemma dire!
I find, unto my woe,
My outfit's cost so much, alack!
I have no funds to go!

—New York Times.

—

Bill by Express

Bill Sprague kept a general store at Croyden Four Corners. One day he set off for New York to buy a lot of goods. The goods were shipped immediately; and as Bill had lingered in New York sight-seeing, they reached Croyden Four Corners before him. The goods in an enormous packing-case were driven to the general store by the local teamster. Mrs. Sprague came out to see what had arrived, and, with a shriek, tottered and fell.

"O, what's the matter, ma'am?" cried the hired girl.

Mrs. Sprague, her eyes blinded with tears, pointed to the packing-case, whereon was stenciled in large black letters: BILL INSIDE.—Everybody's Magazine.

—

Superhuman

Mrs. Johnson, a very kind-hearted and benevolent lady, came upon a tiny mite of a boy crying piteously. He was in charge of a fat and comfortable old lady, who was calm and unmoved by his grief.

"What is the matter?" queried Mrs. Johnson, who was very fond of children. "Is the boy ill?"

"Wall, ma'am," replied the comfortable old lady, "he isn't hexactly hill, but no stomach carn't stand nine buns."—Harper's Magazine.

—

Rockefeller's Best Story

Rockefeller's favorite story is about two Irishmen, who were discussing him and his wealth.

"Do yez know," said Pat to his friend, "that this Rockyfeller is the richest man in the world?"

"Yez don't say!" answered Mike.

'Yis, he is, and ivry time that clock ticks off a minute he is $1,000 richer."

"Be jabers," replied Mike, "git me an axe, and Oi'll smash the clock."—Ex.

—

Bing—"The way these colleges scatter around their degrees is absolutely nauseating. Every Tom, Dick, and Harry with a little cheap notoriety can figure on getting one. The whole system is absolutely indefensible. Don't you think so?"

Bang—"Yes. I didn't get one, either."—Cleveland Plain Dealer.

Secular News

Home

Detroit plans to purchase the street-car lines from company.

Sheriff Kinkead put a complete quietus on the oil workers' strike at Bayonne, N. J.

The State Department is preparing an indemnity demand on Germany for sinking of the Leelanaw.

Demand that the railway to Mexico City be opened without delay was sent to leaders by the United States.

Georgia's Legislature is planning to incorporate an order to build a vast monument to the Confederate dead.

Eight deaths were caused by the hottest August 1st on record in Philadelphia, the mercury reaching 90 degrees.

The gas-lighting system at the San Francisco Exposition revealed new achievements rivaling electrical service.

Standard Oil, Colts' Arms and Locomobile Company and several other plants announced an increase in wage scales.

The Governor's investigation of Georgia's prison farm revealed horrible conditions. A model convict camp planned in Georgia is promised federal aid.

An ancient temple was discovered at Memphis, once the home of Egyptian kings, by the Eckley B. Coxe expedition from the University of Pennsylvania Museum.

Two American sailors were killed by Haitian snipers at Port au Prince, and in response to a request for reinforcements by Rear-Admiral Caperton, the battleship Connecticut sailed from Philadelphia with 800 marines.

One hundred and eleven hatters of Danbury, Conn., of the United Hatters' Union, with the judgment of $252,000 against them as defendants in the anti-boycott suit of D. E. Loewe & Co., are facing foreclosure proceedings on their homes.

Foreign

French and German airmen bombarded each others' aviation camps.

Russia has agreed to lift the embargo on trade to the United States.

Russians marched from Warsaw and Lublin were captured by Austrians.

German aviators bombarded three French towns on the English Channel.

French marines were landed at Port-au-Prince, Haiti, as a Legation guard.

Premier Asquith declared the war had settled down to a contest of endurance.

Britain has built 16 new munition plants; will add 10 more, Lloyd-George announced.

Turkey has ceded 1,200 square miles of territory and the Rederagatch railroad to Bulgaria.

Mobs dragged the President of Haiti from the French Legation in Port-au-Prince and shot him down.

The British liner Iberian was sunk by a submarine; an American muleteer among seven men was killed.

The Italians pierced the Austrians second line and captured several miles of trenches on the Carso plateau.

The autonomy of Poland is pledged by the Czar, through Premier Goremykin, at the opening session of the Duma.

A note from Great Britain on "blockade" suggested arbitrating differences with the United States over trade interference.

The American steamship Leelanaw was sunk by a submarine; the situation between the United States and Germany is intensified.

Carranza, heeding the warning of the United States, ordered the reoccupation of Mexico City and ordered 1,200 tons of food rushed to the city.

German, French, Russian and British newspapers, at the end of a year of war, express determination to continue the fight until victory is won.

THE MEDICINE WE TAKE

The so-called "drugging habit" or practice of prescribing innumerable drugs for patients by the family doctor has been scored by a prominent physician. He states that from personal observation he knows that foreigners do not prescribe or swallow one-fourth the amount of medicine we do, and he blames practitioners for frequently prescribing an unnecessary quantity of drugs. He advises the physician to condense his pharmacopœia and materia medica to a vestpocket edition, and then prescribe accordingly. He adds there are three doctors in whose medicines I have ever had implicit faith—Dr. Have-to, Dr. Diet and Dr. Quiet.

Dr. Have-to gives a person no time for imaginary ills, nor for the coddling of real ones. Dr. Diet takes care of the digestive organs and sees that they are not abused, while Dr. Quiet has cured hundreds of headaches and warded off many an attack of nervous prostration. Of course, while they are all specialists, not one of these physicians could set a broken bone or cure a case of typhoid fever, nor would they claim, like Christian Scientists, to be able to do so, but their prescriptions, if closely followed, can save much worry and many a doctor's bill.—Ex.

ORDER FURNITURE NOW

Now is the time to make savings when buying furniture, and many thrifty people will take advantage of the splendid offerings made in the great August Furniture Sale of Messrs. Boggs & Buhl. Positive savings of one-third to one-half can be made by purchasing at this time, and if you desire, this concern will hold any article purchased during the August Furniture Sale for future delivery. Ask about the Deferred Credit Payment Plan with its exceptional advantages of lowest cash prices and convenient terms of payment. Go to Pittsburgh and make your selections. The savings made will more than reimburse you for your carfare. If you can't go, write anyhow, and mention your needs, and order from Boggs & Buhl, Pittsburgh, Pennsylvania.

Church Notices

Pittsburgh Sunday-school Association

The regular quarterly convention of the Lutheran Sunday-school Association (General Synod) will be held Monday, September 13th, 1915, at Bethel Lutheran church, Manhattan and Franklin streets, N. S., Pittsburgh, Pa. A large attendance is desired, and hope that every school belonging to this association will be represented. The Field Meet to be held Saturday, September 18th, will be discussed at this meeting. A very interesting feature this year will be that the girls will have a part. Now, we hope this field meet will be a success this year, as it has been in the past. Every Sunday-schol should have both boys and girls entered in this meet, and have those not entered attend, to make this a great Lutheran day. The field meet is to be held at Schenley Oval, and is in charge of Mr. Beplar, of St. Luke's church, N. S., Pittsburgh.

ROSE MEYER, *Sec'y.*

G. W. BAUER, *President.*

The Markets

United States Bonds

	Bid.	*Asked.*
2s, reg., 1930	97½	
2s, coup., 1930	97	
3s, reg., 1918	100¼	
3s, coup., 1918	100¼	
4s, reg., 1925	109	
4s, coup., 1925	110½	
2s, Pan., '36, reg.	97	
2s, Pan., '38, reg.	97	
3s, Pan., '61, reg.	101½	
3s, Pan., '61, coup.	100½	

The Philadelphia Market

PHILADELPHIA, AUGUST 2.

WHEAT market was steady; No. 2, red, car lots, new, July, export, $1.12a1.14; No. 1, Northern Duluth, old, export, $1.52a1.57.

CORN was steady; No. 2, yellow, local, 90a91c.; steamer, No. 2, yellow, local, 89a90c.

OATS steady; No. 2, white, 64a64½c.

BRAN market, steady; city mills, winter, $27 per ton; winter, per ton, none here; spring, per ton, $25.50a26.

REFINED SUGAR market unchanged; powdered, $5.80a5.85; fine granulated, $5.70a5.75; Confectioners' A, $5.60a5.65.

BUTTER market was firm; Western creamery, extra, 27c.; nearby prints, fancy, 30c.

EGGS were easier; nearby firsts, free cases, $6; current receipts, free cases, $5.70; Western, extra firsts, free cases, $6; firsts, free cases, $5.70a5.85.

LIVE POULTRY market was firm; fowls, 16a16½c.; old roosters, 11a12c.; broiling chickens, 15a22c.; spring ducks, 15a16c.; old ducks, 12a14c.

DRESSED POULTRY market was steady; fresh-killed fowls, fancy, 18½a19c.; fowls, average, 16½a17½c.; fowls, unattractive, 14½a15½c.; old roosters, 12½c.; broiling chickens, nearby, 25a30c.; broiling chickens, Western, 20a24c.; spring ducks, 16½a17c.; ice-packed fowls, 14a18c.

POTATO market was steady; Maine, per bushel, 15a20c.; New York, per bushel, 15a20c.; Southern, per barrel, $0.40a1.00.

FLOUR market unchanged; winter, straight, new, $5a5.25; winter, patent, new, $5.25a5.50; spring, straight, old, $6.75a6.90; spring, patent, old, $6.90a7.50.

HAY market was nominal; timothy, No. 1, large bales, $24a25; medium bales, $25; No. 2, medium bales, $24; No. 3, medium bales, $20a21; light mixed, $24; No. 1, light mixed, $22.50a23; No. 2, light mixed, $20a21.

The Cattle Market

PHILADELPHIA.—Receipts for the week ending Saturday evening, July 31: Beef cattle, 3,161; sheep and lambs, 7,752; hogs, 4,198; calves, 1,510.

BEEF CATTLE. — The market closed dull under hot weather conditions, prices holding steady, with ample offerings of Ohio and Virginia cattle. Cows were slow of sale at former rates. Calves commanded firmer values. Quotations: Steers, extras, higher; average best, $9.50a10; choice, $9a9.25; good, $8.50a8.75; medium, $8a8.25; common, $7.75a8; bulls, $5a7.25; fat cows, $5.25a7; thin cows, $3a4.50; milch cows, common to choice, $45a75; extras, $85; veal calves, exceptional lots, $11a11.50; good to choice, $10a11; medium, $8a9; common, $6a8; Southerns and barnyards, $5a7.

SHEEP AND LAMBS. — There was a noticeable increase in shipments, with a satisfactory clearance of all desirable stock at a slight advance. Quotations: Sheep — Wethers, extra, $6.50a7; choice, $6a6.50; medium, $5a5.50; common, $3a3.50; ewes, heavy, fat, $5.50a5.75. Lambs — Extras, $9a9.25; good to choice, $8.50a9; medium, 7.50a8; common, $6a6.50.

HOGS.—An easier undertone pervaded the market, though arrivals were under good control. Quotations: Westerns, as to size and quality, $11a11.25.

CITY DRESSED STOCK.—Meats of every descriptions that were in the prime and choice class realized full prices, but trade was only ordinary. Quotations: Steers, 12¾a15c.; heifers, 11½a14c.; cows, 8½a13c.; veal calves, 15a16c.; extra calves, 17c.; Southerns and barnyards, 10a12c.; country dressed, 14a15c.; extras, 16c.; sheep, 11a12c.; extra wethers, 13c.; lambs, 16a17c.; extra lambs, 18c.; hogs, 11¼a11½c.